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VOL. IV

1901

“A uaisle Éireann áilne,
Céimíḋ lom-luaḋ ḃur leaḃar.”

MAC CURTIN.

Foras Feasa ar Éirinn

le

Seaṫrún Céitinn, D.D.

THE HISTORY OF IRELAND

BY

GEOFFREY KEATING, D.D.

FORAS FEASA AR ÉIRINN

le

SEAṪRÚN CÉITINN, D.D.

AN CÉID-IMLEAḂAR

i n-a ḃfuil

AN DÍONḂROLLAĊ AGUS CÉID-LEAḂAR NA STÁIRE

"Finibus occiduis describitur optima tellus
Nomine et antiquis Scotia dicta libris."
S. DONATUS.

"Inis fa réim i gcéin 'san iarṫar tá,
D'á ngairid luċt léiġin tír Éireann ḟialṁar cáil."
Translation by A. ua R.

MCMII

THE

HISTORY OF IRELAND

BY

GEOFFREY KEATING, D.D.

VOLUME I

CONTAINING

THE INTRODUCTION AND THE FIRST BOOK OF
THE HISTORY

EDITED

WITH TRANSLATION AND NOTES

BY

DAVID COMYN

M.R.I.A.

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TO

DOUGLAS HYDE, LL.D., M.R.I.A.,

(An Ċraoiḃín Aoiḃinn),

THE LEARNED AND HONOURED PRESIDENT OF THE GAELIC LEAGUE,

PRESIDENT OF THE IRISH TEXTS SOCIETY,

I DESIRE TO INSCRIBE

This Edition

OF

DR. GEOFFREY KEATING'S

Foras Feasa ar Éirinn,

IN RECOGNITION OF OUR LONG FRIENDSHIP AS FELLOW-WORKERS FOR THE SAME GOOD OLD CAUSE.

D. C.

EDITOR'S PREFACE.

GEOFFREY KEATING stands alone among Gaelic writers: he has had neither precursor nor successor, nor, in his own domain, either equal or second. His works show the fullest development of the language, and his historical treatise, with which we are here concerned, marks an epoch in our literature, a complete departure from the conventional usage of the annalists. From the last and greatest of these, even from his illustrious contemporaries, the Four Masters, he is, in his style and mode of using his materials, as far removed as is Gibbon from earlier English writers on European affairs. The period, however, with which the English author deals is one for the history of which ample authentic materials existed, and nothing remained for the writer but to select and present the facts in his own style to the reader. But our author has to give an account of a country apart from the general development of European civilization, and to treat chiefly of remote ages without the support of contemporary documents or monuments. In this respect his field of inquiry resembles somewhat that of the portion of Dr. Liddell's work relating to the Kings and early Consuls of Rome, where the author, in a pleasing style, does his best with scanty and unsatisfactory materials, not altogether throwing aside, like the German critics, all data which cannot be confirmed by inscriptions or authentic records, yet skilfully exercising his discretion in the use of legend and tradition which had by earlier writers been received as trustworthy evidence. It will be seen, in the course of this work, that Keating, though often accused of being weakly credulous, and though he was perhaps inclined to attach undue importance to records which he believed to be of extreme antiquity, while carrying on his narrative by their help (he had no other), yet shows as much discrimination as writers on the history of other countries in his time. He recounts the story, in his own happy manner, as it was handed down in annals and poems, leaving selection and criticism to come after, when they have a 'basis of knowledge' to work upon. By this term he accurately indicates the contents of his principal work, in which not merely history, but mythology, archæology, geography, statistics, genealogy, bardic chronicles, ancient poetry, romance, and tradition are all made to subserve the purpose of his account of Ireland, and to increase the reader's interest in the subject. From his style and method, his freedom from artificial restraint and his extensive reading, it may well be conjectured that, but for the unhappy circumstances of our country, he might have been the founder of a modern native historical school in the Irish language, the medium employed by him in all his works. We may well be glad of his choice, and much is due to him for this good service. He might have written in Latin like his friend Dr. John Lynch, or Rev. Stephen White, or Philip O'Sullivan, his contemporaries, or like O'Flaherty in the next generation; or in French, like the later Abbé Mac Geoghagan; or in English, like Charles O'Conor, and so many other vindicators of their country and her history. He was shut out from any opportunity of printing or publishing his work; but his own industry, and the devoted zeal of his literary friends and admirers who undertook the duty, secured its preservation. Printing in Gaelic was then rare and difficult, especially in Ireland, but the reproduction of manuscripts was an honourable calling actively pursued, and the copies were so clearly and beautifully executed by professional scribes that the native reader was never so bereft of literature as the absence of printed books might suggest.

Keating's works are "veritably Irish uncontaminated by English phrases, and written by a master of the language while it was yet a power," as Dr. Atkinson puts it. His vocabulary is so full and varied that one of a translator's difficulties must be to find equivalents for what appear on the surface to be synonymous terms or merely redundant phrases: and though we may admit an occasional lapse into verbiage unpleasing to critics, yet his style has a charm of its own which quite escapes in any translation, and can only be fully appreciated by native readers, among whom his works have always enjoyed an unrivalled popularity; and, in a less degree, by sympathetic students of Gaelic. His wealth of reference and illustration too, the result of much wider reading than might be thought possible under his circumstances, gives zest to the perusal of his books, and enhances their interest for people accustomed to a fuller and more extended range of inquiry than our ancient annals afford. The general neglect of the Gaelic language and of Irish history for more than two centuries has hindered that careful and critical study of Dr. Keating's narrative, to which the works of writers of his period and standing have, in other countries, been subjected, whereby difficulties have been cleared up, errors corrected and hasty conclusions modified; while the books themselves, where they are not absolutely superseded as texts, have been revised and in parts rewritten, and furnished with accessories to enable students of other generations to use and value them. All this has yet to be done for Keating.

"To live is to change," and the Irish language, like everything living, has changed, passing from what scholars know as 'old' Irish to 'middle' and 'modern' Irish. Modern Irish begins with Keating, and his model has been followed by the good writers of the seventeenth and eighteenth centuries, including O'Nachtan and O'Donlevy; and it still guides us, allowance being made for inevitable change, not more noticeable in Irish than in any other language cultivated during the same period. Save where ancient documents are cited, there is in Keating's writings, to quote Dr. Atkinson again, scarcely a line which, at this day, "an Irish-speaking native will not at once get a grip of."

The language used by our author is described by O'Curry as "the modified Gaedhlic of Keating's own time": which merely means that Keating elected to write in the living language, not (like the O'Clerys and Mac Firbis) continuing to employ forms long obsolete, and to copy strictly ancient models. O'Curry says further of Keating, whom he elsewhere calls "a most learned Gaedhlic scholar":—"Although he has used but little discrimination in his selections from old records, and has almost entirely neglected any critical examination of his authorities, still, his book is a valuable one, and not at all, in my opinion, the despicable production that it is often ignorantly said to be." In another passage, however, O'Curry rather tones down this censure, and thus appreciates Keating:—"It is greatly to be regretted that a man so learned as Keating (one who had access, too, at some period of his life, to some valuable and ancient MSS. since lost) should not have had time to apply to his materials the rigid test of that criticism so necessary to the examination of ancient tales and traditions—criticism which his learning and ability so well qualified him to undertake. As it is, however, Keating's book is of great value to the student, so far as it contains at least a fair outline of our ancient history, and so far as regards the language in which it is written, which is regarded as a good specimen of the Gaedhlic of his time." From O'Curry's standpoint, and taking into account the purpose of his work, we cannot expect a more favourable estimate.

But O'Donovan himself says of Keating's History of Ireland:—"This work, though much abused by modern writers, on account of some fables which the author has inserted, is, nevertheless, of great authority, and has been drawn from the most genuine sources of Irish history, some of which have been since lost. . . . The most valuable copy of it . . . is now preserved in the Library of Trinity College, Dublin (H. 5. 26.). It is in the handwriting of John, son of Torna O'Mulconry, of the Ardchoill family, in the county of Clare, a most profound Irish scholar, and a contemporary of Keating."

In his 'Literary History of Ireland,' Dr. Douglas Hyde thus contrasts the O'Clerys and Keating:—"As if to emphasise the truth that they were only redacting the Annals of Ireland from the most ancient sources at their command, the Masters wrote in an ancient bardic dialect, full at once of such idioms and words as were unintelligible, even to the men of their own day, unless they had received a bardic training. In fact, they were learned men writing for the learned, and this work was one of the last efforts of the *esprit de corps* of the school-bred shanachy which always prompted him to keep bardic and historical learning a close monopoly amongst his own class. Keating was Michael O'Clery's contemporary, but he wrote—and I consider him the first Irish historian and trained scholar who did so—for the masses, not the classes, and he had his reward in the thousands of copies of his popular History made and read throughout all Ireland, while the copies made of the Annals were quite few in comparison, and after the end of the seventeenth century little read."

Dr. Hyde further says:—"What Keating found in the old vellums of the monasteries and the brehons, as they existed about the year 1630—they have, many of them, perished since—he rewrote and redacted in his own language, like another Herodotus. He invents nothing, embroiders little. What he does not find before him, he does not relate . . .: though he wrote *currente calamo*, and is in matters of fact less accurate than they [the Four Masters] are, yet his history is an independent compilation made from the same class of ancient vellums, often from the very same books from which they also derived their information, and it must ever remain a co-ordinate authority to be consulted by historians along with them and the other annalists." The lists of ancient books, given by Keating himself in the course of his work, afford ample evidence of this.

The great annalists mentioned were more rigid in their conception of their duty, and more stiff in composition than some earlier Gaelic writers; the compilers of the Annals of Loch Cé, for instance, display a much freer treatment of their materials and an easier style. Indeed, the gradual modification of the language, and the development of good prose narrative form, to which in early times not much attention was given, may be traced from the 'Irish Nennius,' in the twelfth century, through the 'Passions and Homilies' of the Leabhar Breac, some of the 'Lives' of the Book of Lismore and the Loch Cé Annals, to the translators of the Bible, to Carsuel, and to Keating when the evolution was complete. The various publications, chiefly religious, issued at Louvain, Rome, and Paris, during the seventeenth and eighteenth centuries by O'Molloy, O'Donlevy, and others, afford good examples of a similar style: and at home the sermons of Dr. O'Gallagher, and the writings of the O'Nachtans, and others, show that the language, while undergoing some inevitable modification, had still the same literary standard. To their influence, and to the efforts of humble scribes and teachers in Ireland it is due that, through the darkest period of our history, the native language, at least, was preserved uncontaminated and undegraded till the approach of better days; a marvellous fact when we consider the persecution, misery, and hardship the Irish-speaking people, for the most part, had then to endure.

The present will be the first complete edition of Keating's History. Outside the restricted circle of Irish scholars, nothing was known of the work, save through Dermod

O'Connor's unsatisfactory translation, published in 1723, and often reprinted, until, in 1811, William Haliday published a good text of the *Dionbhrollach*, or vindicatory Introduction, and about one-fourth of the *Foras feasa*, the body of the historical work, with a readable translation, fairly conveying the author's meaning, but vague, and in parts too wide of the original to be useful. This book was never reprinted, and has become very rare. In 1857, John O'Mahony, a competent Irish scholar and native speaker of the language, published, in New York, a faithful translation of the entire work with copious and valuable notes, in a large volume, now also rare. Dr. P. W. Joyce, in 1881, edited, for the use of students, the first part of the *Foras feasa*, with a close, almost word-for-word, translation, and a vocabulary; and I have recently edited the *Dionbhrollach* for the same purpose. Both these texts, and the first volume of the present edition, fall within the limits of Haliday's publication. I shall not, therefore, until my work is considerably advanced, have actually to break new ground; and, as I do not hesitate to make use of the work of my predecessors, it would be unfair not to admit this, and ungrateful not to acknowledge their assistance. More especially I have to thank Dr. Joyce for the use of his accurate transcript (made some years ago with a view to publication) of part of O'Mulconry's great manuscript of Keating, so highly prized by O'Donovan, Todd, and others, which has greatly helped the present volume. An unpublished Latin translation of Keating exists, by Dr. John Lynch: there is also an English translation much abridged, and rather vague and inaccurate, in manuscript (date about 1700); to this, perhaps, it is that Harris refers in his edition of Ware, and Haliday seems to allude to more than one. These and other very interesting points, on which I have a good deal of information most kindly furnished by friends, I shall refer to more fully in the concluding volume, to which I must also defer my own notes and comment on the text, my historical doubts and inquiries, and my further acknowledgments.

Dr. Joyce says :—" To publish text, translation, and annotations of old Keating—whom I revere and love—would be a great work, enough to place all Irishmen, present and future, under deep obligations to you. A grand ambition, enough to make a man's whole life pleasant and healthy." I too can claim that I have always had a like deep veneration and affection for our good old author, and to do this work has been with me the desire and dream of half a lifetime: in fact, since I was first able to read the Irish language, and took part, now more than a quarter of a century ago, in the movement for its preservation. I even then hoped to have commenced this undertaking, but other matters, in themselves of minor interest, were more pressing needs for the time: now, however, the Irish Texts Society gives me the opportunity so long wished for; and from Dr. Hyde, the President, Miss Eleanor Hull, the Hon. Sec., my colleagues on the Committee, and other members and friends, I have received such encouragement and assistance, as give me hope that I may be able, under their auspices, to complete so great and useful a work.

As to Dr. Keating's other works, Dr. Atkinson's splendid edition, published by the Royal Irish Academy, in 1890, of the text of the 'Three Shafts of Death,' a moral and philosophic treatise, with an exhaustive vocabulary, has been of great service in the preparation of the present volumes: and the text of 'An Explanatory Defence of the Mass' has been issued by Mr. Patrick O'Brien, and is important and useful. It was Keating's earliest work, and the language is simpler than in the other text named. These two texts, together with the present edition of the History, furnish an ample store of classical Gaelic prose, and to these works, since their first production, so far as they were known, everyone has been satisfied to appeal as to authoritative standards. A valuable edition of Keating's poems has been lately issued by Rev. J. C. Mac Erlean, S.J., for the Gaelic League.

A sketch of the life of the author prefixed to Haliday's edition of Keating, has been in part reprinted by Mr. O'Brien: O'Mahony also wrote a life for his translation; and other brief narratives have been published, though authentic materials are scanty. A full biography of Keating, however, with an account of the time in which he lived and the conditions under which he worked, is still a desideratum for the numerous and increasing class who now feel interest in him, his work, and his language.

I must content myself with a few approximate dates. Neither the year of his birth nor of his death is exactly known; but between 1570 and 1650 may be assumed as his period. He was born at Burges, and is buried at Tubrid, both in Co. Tipperary, and distant only a few miles. He was educated at Bordeaux, and returned to Ireland about 1610. His first known work, the treatise on the Mass, was written about 1615; though there is in the Franciscan MSS. a small religious tract, attributed to him, which may be of earlier date, as also some of his poems. The 'Three Shafts of Death' was written about 1625, and the History was completed about 1634, certainly before 1640. In 1644 he built the little church of Tubrid in which he is interred, though the exact spot is not known.

From D'Arcy McGee's position in literature, an opinion from him on Keating's History of Ireland is of some interest. He writes:—"It is a semi-bardic and semi-historic work. It is full of faith in legends and trust in traditions. But its author has invented nothing. If it contain improbabilities or absurdities, they are not of his creation. He had gathered from manuscripts, now dispersed or almost unknown, strange facts wildly put, which jar upon our sense as downright fictions. They are not such. Ignorance has criticised what it knew not of, and condemned accounts which it had never examined. Hence Keating's name has grown to be almost synonymous with credulity. He may have been to blame for giving us the statements and traditions which he found in their old age dwelling in the hearts of the people, but we must remember that the philosophic or sceptic era in history had not then set in. The school of Machiavelli had not yet superseded that of Herodotus."

Hardiman, who was a first-rate Irish scholar, and familiar with the original, writes thus of Keating's work :—" Our Irish Herodotus was both a poet and an historian. Indeed the flowery style of his Foras Feasa ar Éirinn, or 'History of Ireland,' shows that he must have paid early and sedulous court to the muses; and, that he was rewarded for his attentions, appears from the pleasing poems which he has left behind. . . . As an historian and antiquary, he has acquired much celebrity for profound knowledge of the antiquities of his country, 'vir multiplicis lectionis in patriis antiquitatibus.' . . . It is an irreparable loss to Irish history that he did not continue his work. . . . Of all men, he was best qualified to give a true domestic picture of this country, from a knowledge of its civil affairs, manners, customs, poetry, music, architecture, &c., seldom equalled and never surpassed; besides his intimate acquaintance with many ancient MSS. extant in his time, but since dispersed or destroyed. The English edition by which his history, so far as it extends, is known to the world, is a burlesque on translation. In innumerable passages it is as much a version of Geoffrey of Monmouth as of Geoffrey Keating."

Dr. Todd says:—"O'Mahony's translation," before referred to, " is a great improvement upon the ignorant and dishonest one published by Mr. Dermod O'Connor . . . which has so unjustly lowered in public estimation the character of Keating as a historian ; but O'Mahony's translation has been taken from a very imperfect text, and has evidently been executed, as he himself confesses, in great haste; it has, therefore, by no means superseded a new and scholarlike translation of Keating, which is greatly wanted. Keating's authorities are still almost all accessible to us, and should be collated for the correction of his text; and two excellent MS. copies of the original Irish, by John Torna O'Mulconry, a contemporary of Keating, are now in the Library of Trinity College, Dublin." Though I may not hope to do all that the learned writer here quoted lays down, or to rival his own scholarlike edition of the 'War of the Gael with the Gall,' from which this passage is cited, I shall be well pleased if I do not fall greatly short of O'Mahony's mark, whose work has done so much to rehabilitate our author in the opinion of those who have to depend on a translation. His best vindication, however, will be the publication of an authoritative text of his complete work, based on the MSS. named by Dr. Todd, and others at least equally authentic, carefully edited and revised, and printed with the accuracy and style which have characterised the Press of his University since Dr. O'Donovan's 'Four Masters' was produced there, fifty years ago.

A few words will be in place here concerning the authorities for the text of the present volume. The chief are:—

I.—A MS., believed to be in the handwriting of the author, most accurate and valuable, now in the Franciscan Convent Library, Dublin. This volume is stated to have been written in the convent of Kildare, and is shown by another entry to have belonged to the famous convent of Donegal, whence it was transferred to Louvain, where it was included among Colgan's collection, thence conveyed to Rome, and ultimately restored to Ireland some twenty-eight years ago. Its date unfortunately is not traceable, but in all probability it is the oldest existing transcript of Keating's History, and written before 1640. This manuscript will be cited in this edition as F. There is another important

Keating MS. in the same collection, a copy made, as appears from entries, before 1652, which I have consulted occasionally. These manuscripts were not known to Dr. O'Donovan. The first is referred to in Sir John T. Gilbert's catalogue, on the authority of a list made in 1732, as an autograph: but I see no evidence of the date 1636, which some scholars have assigned for one of these manuscripts. I have to return thanks to the learned librarian, Rev. Father O'Reilly, and the Franciscan Fathers for access to their unique collection, and for much information given me and trouble taken on my behalf.

II.—MS. H. 5, 26, by O'Mulconry, referred to in this edition as C, with the aid of Dr. Joyce's transcript, and printed edition of part of same, compared, in doubtful and difficult passages, and to supply omissions, with MS. H. 5, 32; both in Trinity College, Dublin, being Nos. 1397 and 1403 in the printed catalogue. I have to express my thanks to the authorities of Trinity College for permission to use the University Library, and to the Library officers for their courtesy and kindness.

III.—Haliday's text, stated to have been printed from a MS. also by O'Mulconry, dated 1657, but differing considerably in places from those named.

IV.—The next is an older MS., dated 1643, in my own possession, unfortunately in bad preservation, but still legible for the body of the work, written by James O'Mulconry, of Ballymecuda, in the county of Clare. These two authorities will be referred to in this edition as H, and M, respectively.

By the letter N, I shall indicate a MS., also my own, written in Dublin by Teig O'Nachtan, and dated 1704, with which has been carefully compared a copy made in 1708 by Hugh Mac Curtin, and various readings noted. This I have occasionally consulted, and found to be a very useful text. All the writers named were well-known Irish scholars. I have, besides, a transcript made by Peter O'Dornin, the Gaelic Poet, in 1750; another, dated 1744, and written in a very good hand; and others: but of these I have made no special use.

I shall note at the foot of each page, for the present, only such 'various readings' as appear to me to be important. Space, after all, is an object, and the whole volume might easily be filled with matter which would be little help, but rather a distraction, to the reader. The author himself is believed to have made several transcripts of his work; and to have inserted from time to time, passages or quotations relating to the events recorded. In this way there is some inevitable discrepancy between the best manuscripts. I have followed, in the main, the recension of the O'Mulconrys, adhered to strictly by Dr. Joyce, and which is also the basis of Haliday's text. I have not modernized their system of inflection, or altered the orthography, save in certain mannerisms, which I have not felt bound to adopt. It is probable that this family of professional scribes and antiquaries would have adhered more rigidly than Keating himself to classic but obsolescent usages. In fact, the important MS. cited as F, prefers living forms such as Tugadar, where C has Tugsad, &c. The authentic copies differ occasionally from each other, and where I have had to choose between them, or prefer another authority, the ancillary manuscript and other sources from which omissions have been supplied and various readings drawn, will be indicated wherever necessary. The MSS., here and there, retain antiquated forms of spelling from which I have felt at liberty to depart when their use in other places of more modern forms gives sanction to the innovation. Thus, for instance, O'Mulconry uses the obsolete doridir and ariḋir almost side by side with the living arís. The latter I have uniformly adopted, as it exists in texts much older than Keating's time, such as the 'Homilies' in the Leabhar Breac: and so I have, where authority was equal, endeavoured to attain uniformity of spelling, and given the preference to the simplest forms and those still in living use. No substitution of words has, however, been admitted, and there is over the whole text a slightly archaic flavour, not too unfamiliar, and by no means unpleasing, but such as a great classic work in any other living tongue presents to readers three centuries later than its author.

I have endeavoured to prepare a closely literal translation, though not actually word for word: thus, while not unreadable, it will aid students in the better understanding of the text, to which object it is entirely subsidiary: no attempt being made to draw away the reader's attention from the plain meaning of the author, by a sophisticated version for the sake of superficial correctness or elegance of style. Any such considerations must give place to the necessity for the study and understanding of Keating's text by the native reader and the Gaelic student, who will be alike unwilling to substitute any translation, however successful, for the original language of this standard work. This view has also guided me in the forms of personal and place names in the translation. I should prefer to retain the correct spelling in every instance, especially when so many are now studying the language and becoming familiarized with its phonetics: however, in the case of some very familiar names, I have adopted no hard and fast rule, but wherever I follow the usual corrupt spelling, I point out the correct Irish form also. The few foot-notes, here and there, on the translation, must of necessity be brief: but I hope, later, to give a full Index, and, for the present, will merely indicate, *in loco*, the place or person alluded to, where this may be necessary, or not obvious from the context.

The Latin quotations used by Keating are here relegated to the margin to avoid disturbing the continuity of the text, and distracting the reader's attention. In each case our author gives the Gaelic equivalent, and from this the English translation has been made. A letter will indicate the reference at the foot, and, in the case of the notes to the present volume, which are chiefly ‘ various readings,’ the number of the line to which they refer will be given, and so the appearance of our text, which is of some importance, will not be marred by the insertion of too many figures.

Not only among the “ strange facts wildly put,” and the traditions gathered by Keating, but also in the more authentic portions of his narrative, there will be found recorded occurrences which may offend certain readers who would fain judge every age and people by the standards of modern European civilization ; or, rather, by their own narrow experience and reading, and their ill-informed prepossessions. Persons whose susceptibilities are so easily shocked, and who cherish their convictions so tenderly, have no business studying the history of human progress in ancient times, or during the middle ages, or among people who have developed under special conditions; or, indeed, any subject outside of the commonplace.

Among the many writers who have censured Geoffrey Keating's work and method, as the introduction to Haliday points out, Roderick O'Flaherty, at least, had a sufficient knowledge of the language and the subject : but, without this title to a hearing, Isaac D'Israeli presumes to denounce Keating and O'Flaherty, alike, in the most sweeping manner, among the various literary cranks and humbugs whom he criticises. We need not wonder, therefore, though we may regret, that Thomas Moore, in his History of Ireland, speaks slightingly of Keating, whose text he could not read, but there is reason to believe that Moore subsequently recognised the need of acquaintance with the native records ; as it is well known that he expressed to O'Curry and Petrie his conviction, that without this knowledge he should not have undertaken to write a History of Ireland, a work, now, in its turn, notwithstanding its fascinating style, almost as much neglected as, and of far less value than, either Keating or O'Flaherty.

Our author concludes his vindicatory introduction by affirming that if there be anything in his history inviting censure, it is there not from evil intent but from want of knowledge or ability. Being a descendant of the old foreign settlers, Keating cannot be said to have inherited a prejudice in favour of the native Irish ; and his testimony on their behalf, as he himself argues, ought on that account to be the more readily received. While indignantly refuting the calumnies of ignorance and malice, his honesty of purpose is yet such as impels him to relate some strange facts which his keenly sensitive regard for his country's honour must have induced him to wish could be related differently. But not less is this the case with the native annalists of Ireland. Having had the advantage of writing their own history, for their own people, in their own language, they did not attempt to make the facts bend to preconceived theories, but, to the best of their ability and according to their lights, they delivered the stories as they found them, not condescending to pander to any mistaken patriotic zeal, or to insert and omit with a purpose in view, and so colour their narrative as to place their ancestors before their own fellow-countrymen and the world in any better light than they felt was warranted by the authorities available. Though occasionally vain-glorious, and by no means free from clan predilections, they do not conceal faults or errors, or extenuate crimes : they are, in general, too candid. In this way the ancient history of Ireland often appears to the modern reader at a disadvantage, compared with the nicely adjusted narratives told by historians of remote times in other countries.

In closing these remarks I have to express my great regret at the delay in the publication of this annual volume owing to unforeseen difficulties and unavoidable interruptions.

DAVID COMYN.

43, BRIGHTON-SQUARE, RATHGAR, DUBLIN,
1st October, 1901.

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FORAS FEASA AR ÉIRINN.

THE ORIGINS OF IRISH HISTORY.

FORAS FEASA AR ÉIRINN.

AN DÍONḂROLLAĊ.

Ó'N ÚĠDAR GUS AN LÉAĠṪÓIR.

I.

Cibé duine 'san mbioṫ ċuireas roiṁe Seanċus nó Sinnsearḋaċt criċe ar bioṫ do leanṁain nó do lorgaireaċt, is eaḋ ḋliġeas cinneaḋ ar an sliġe is soiléire noċtas firinne stáide na criċe, agus dáil na foirne áitiġeas í, do ċur go soléir sios: agus do ḃríġ gur ġabas réim' air Foras Feasa ar Éirinn d'ḟaisnéis, do ṁeasas ar dtús cuid d'á leaṫtrom agus d'á heugcoṁlann d'eugnaċ; agus go háiriṫe an t-eugcoṁtrom atá ag a ḋéanaṁ ar a háitiġṫeoiriḃ, mar atáid na Sean-Ġaill atá 'na seilḃ tuilleaḋ agus ceiṫre ċéad bliaḋan ó ġabáltas Gall i leiṫ, mar aon re Gaeḋealaiḃ atá 'na seilḃ (beagnaċ), re trí ṁile bliaḋan. Óir ní ḟuil stáraiḋe ó ṡoin i leiṫ d'á sgríoḃann uirre naċ ag iarraiḋ loċta agus toiḃéime do ṫaḃairt do Ṡean-Ġallaiḃ agus do Ġaeḋealaiḃ ḃíd.

Bíoḋ a ḟiaḋnaise sin ar an dteist doḃeir Cambrens,

I. For some introductory remarks found in good MSS., see at end of Díonḃrollaċ.

1. gibé, C; gioḋ bé, F; Cidh bé, H. san biotḣ, C; san biṫ, F; H omits. 2. san mbíṫ, H. ar bioṫ, *al.* 3. aseaḋ, F and C. 4. dál, C. 5. ġaḃusa, H. 6. ar tús, C; air ttús, H. 7. degnaċ, F. 8. *Sic* C; go háiriġṫe, F and H. 10. *Sic* C; bliaġain, H. 11. ille, C; ale, H. Gaoiḋiolaiḃ, C; gaoḋalaiḃ, H. 12. Some good MSS. aspirate initial

THE ORIGINS OF IRISH HISTORY.

INTRODUCTION.

THE AUTHOR TO THE READER.

I.

WHOSOEVER proposes to trace and follow up the ancient history and origin of any country ought to determine on setting down plainly the method which reveals most clearly the truth of the state of the country, and the condition of the people who inhabit it: and forasmuch as I have undertaken to investigate the groundwork of Irish historical knowledge, I have thought at the outset of deploring some part of her affliction and of her unequal contest; especially the unfairness which continues to be practised on her inhabitants, alike the old foreigners[1] who are in possession more than four hundred years from the Norman invasion down, as well as the native Irish[2] who have had possession during almost three thousand years. For there is no historian of all those who have written on Ireland from that epoch that has not continuously sought to cast reproach and blame both on the old foreign settlers and on the native Irish.

Whereof the testimony given by Cambrensis, Spenser,

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[1] *Sean-Ghaill*: *i.e.* the first Norman invaders of Ireland in the twelfth century and their descendants: distinguished carefully by Keating from the *Nua-Ghaill*, *i.e.* the more recent English settlers, and the planters of his own time.

[2] *Gaedhil*; *i.e.* the Gael, the native inhabitants of Ireland.

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after trí. *Sic* C; bliaḋoin, F; bliaġain, H. o sin alle, C. alle, F.
14. Gaoiḋiolaiḃ, C: Gaoḋalaiḃ, H.

Spenser, Stanihurst, Hanmer, Camden, Barclaí, Morrison, Dauis, Campion, agus gaċ Nua-Ġall eile d'á sgríoḃann uirre ó ṡoin amaċ, ionnus gur b'é nós, beagnaċ, an ṗroimpiolláin doġníd, ag sgríoḃaḋ ar Éireannċaiḃ. Is eaḋ, iomorro, is nós do'n ṗroimpiollán, an tan tóġḃas a ċeann i san samraḋ, beiṫ ar foluaṁain ag imṫeaċt, agus gan cromaḋ ar ṁion-scoiṫ d'á mbí 'san maċaire, nó ar ḃláṫ d'á mbí i luḃġort, gémaḋ rós nó lile uile iad, aċt beiṫ ar ṡuaidreaḋ go dteagṁann bualtraċ bó nó otraċ capaill ris, go dtéid d'á unṡairt féin ionnta. Mar sin do'n droing ṫuas; ní cromaḋ ar ṡuḃailciḃ nó ar ṡoiḃeusaiḃ na n-uasal do Ṡean-Ġallaiḃ agus do Ġaeḋealaiḃ do ḃí ag áitiuġaḋ Éireann re n-a linn do rinneadar, mar atá sgríoḃaḋ ar a gcróḋaċt agus ar a gcráḃaḋ, ar ar' tóġḃadar do ṁainistreaċaiḃ, agus ar a dtugadar d'ḟearann agus d'ḟódaiḃ re haltóir ḋóiḃ; ar ar' ḃronnadar do ṫearmannaiḃ d'ollaṁnaiḃ Éireann, agus ar gaċ cáḋas d'á dtugsad do ṗearsannaiḃ agus do ṗreuláidiḃ eaglaise: ar gaċ coṁall ríoṫa d'á dtugdaois d'á n-ollaṁnaiḃ, agus ar gaċ coṫuġaḋ d'á dtugdaois do ḃoċtaiḃ agus do ḋilleaċtaiḃ; ar gaċ ḃronntanas d'á dtugdaois d'éigsiḃ agus do luċt iarratais, agus ar méid a n-einiġ d'aoiḋeaḋaiḃ, ionnus naċ féadtar go ḟírinneaċ a ráḋ go raiḃe luċt a ṡáruiġṫe i ḃféile nó i n-eineaċ 'san Eoraip riaṁ do réir a gcumais féin i gcoṁaimsir ḋóiḃ. Bíoḋ a ḟiaḋnaise sin ar gaċ gairm scoile d'á dtugadar uaṫa (nós ná'r ċlos ag aon droing eile 'san Eoraip), ionnus go raiḃe an oireaḋ soin d'éigean féile agus einiġ i Sean-Ġallaiḃ agus i nGaeḋealaiḃ Éireann, ná'r lór leo níḋ do ṫaḃairt do gaċ aon d'á dtiocfaḋ d'iarraiḋ neiṫ orra,

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17. nuaġall, C; nuaḋ-ghall, H. 18. gurob, F. 19. primpollán, H. do ġníd, H. do níd, F and C. 20. is é, H. 21. isin, C; san, H. 19. air ṁínscoiṫ, H. 23. *Sic* C; ge go mbaḋ, H. 26. *Sic* in MSS.; ní ċromaid, H. 27. no do Ġaoiḋioluib, N. 30. air a ttugsad, H. 34. eagailri, C. The eight words following are not in H; ríoḋa, MSS.

Stanihurst, Hanmer, Camden, Barckly, Moryson, Davies, Campion, and every other new foreigner[1] who has written on Ireland from that time, may bear witness; inasmuch as it is almost according to the fashion of the beetle they act, when writing concerning the Irish. For it is the fashion of the beetle, when it lifts its head in the summertime, to go about fluttering, and not to stoop towards any delicate flower that may be in the field, or any blossom in the garden, though they be all roses or lilies, but it keeps bustling about until it meets with dung of horse or cow, and proceeds to roll itself therein. Thus it is with the set above-named; they have displayed no inclination to treat of the virtues or good qualities of the nobles among the old foreigners and the native Irish who then dwelt in Ireland; such as to write on their valour and on their piety, on the number of abbeys they had founded, and what land and endowments for worship they had bestowed on them; on the privileges they had granted to the learned professors of Ireland, and all the reverence they manifested towards churchmen and prelates: on every immunity they secured for their sages, and the maintenance they provided for the poor and for orphans; on each donation they were wont to bestow on the learned and on petitioners, and on the extent of their hospitality to guests, insomuch that it cannot truthfully be said that there ever existed in Europe folk who surpassed them, in their own time, in generosity or in hospitality according to their ability. Bear witness the literary assemblies which were proclaimed by them, a custom not heard of among any other people in Europe, so that the stress of generosity and hospitality among the old foreigners and the native Irish of Ireland was such that they did not

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[1] *Gall*, foreigner, contrasted with *Gael*; applied to Danes, French, Normans, and later to the English: see preceding notes.

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ttugoír, *al.* 37. iarrantais, C. These four words not in H. 38. féidir, H. 43. do ġean féile, N. 44. ní, C and F. 45. da, F. neiṫe, C, F, and H; dá iarraiḋ orra, N.

gan cuireaḋ coitċeann do ṫaḃairt dóiḃ d'á dtoġairm re
47 bronnaḋ seod agus maoine ḋóiḃ. Giḋeaḋ, ní haoin-níḋ
48 ḋíoḃ so lorgairtear le croiniciḃ Nua-Ġall na haimsire
49 seo, aċt is eaḋ dogníd cromaḋ ar ḃeusaiḃ·foḋaoine agus
cailleaċ mbeag n-uiríseal, ar dtaḃairt maiṫ-ġníoṁ na
51 n-uasal i ndearmad: agus an ṁéid ḃeanas ris na Sean-Ġaeḋealaiḃ
do ḃí ag áitiuġaḋ an oiléin seo ria ngaḃáltas
53 na Sean-Ġall, feuċtar an raiḃe dream 'san Eoraip buḋ
ċróḋa ioná iad, re caṫuġaḋ re Róṁánċaiḃ fa iomċosnaṁ
55 na hAlban: óir tugsad fo-deara ar Ḃreatainiḃ cloiḋe do
56 ḋéanaṁ idir Ḃreatain agus Albain, do ċaoṁnaḋ na
57 Ḃreatan ar iomruagaḋ na nGaeḋeal; agus tar ċeann go
58 mbíḋís dá ṁíle deug agus dá ḟiċid míle do ḟluaġ Róṁánaċ,
agus dá ċéad ar marcuiġeaċt ag cosnaṁ an ċloiḋe, agus
60 trí ṁíle ḟiċead mar aon riu coisliġṫe, agus trí ċéad
61 deug marcaċ ag cosnaṁ crioslaiġ agus cuan na críċe
62 (ar ḟoirneart na Scot agus na bPict); ṫairis sin do
lingdís Gaeḋil tar an gcloiḋe, agus do hairgtí an
64 críoċ leó d'aiṁḋeoin na mór-ḟluaġ soin, do réir Samuel
Daniel 'na ċroinic. Adeir fós Cormac mac Ċuileannáin
i n-a Ṡaltair go dtáinig d'ḟoirneart Gaeḋeal agus
Cruiṫneaċ, ré' ráiḋtear Picti, ar Ḃreatain, go ndearnadar
Ḃreatnaiġ feall trí huaire ar uaċtaránaiḃ na
69 Róṁánaċ do ḃí ós a gcionn, mar ċeannaċ ar ḃeiṫ do ṡíoṫ re
Gaeḋealaiḃ agus re Cruiṫneaċaiḃ. Tuig fós an cuṁgaċ
i n-ar ċuirsead Gaeḋil Ḃreatnaiġ re linn Uortigern do
ḃeiṫ 'na ríġ orra, d'á dtáinig é do ṫaḃairt buannaċta do
73 Hengist go n-a ḟluaġ Gearmáineaċ, amail léaġtar ag

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47. héinní, C. 48. lorgṫor, F. 49. areaḋ do níd, C. *Sic* C; foḋaoineaḋ, H; foḋuine, N. 51. an ṁéud ḃeanus, C; an ṁéid a ḃeanas, H; an ṁéid ḃeanas, N. 53. ré ngaḃaltas ġall, F. isan, C. 55. tugadar, F. ḃriotáiniḃ, C; fa ḋeara air ḃritanaiḃ, H. 56. Added after idir over line in F, a ccuid don Ḃ. For do ċ. the same MS. reads da c., and omits Ḃreatan in the next line. 57. na nGaoiḋiol, C; na nGaoḋal, H. 58. H adds 'n-a ccois. 60. trí ṁíle ḟiċiod, C. 61. cuain, F. 62. The words in brackets are in F; also in H. 64. an ṁórḟluaiġ sin, H; not in F.

deem it sufficient to give to any who should come seeking relief, but issued a general invitation summoning them, in order to bestow valuable gifts and treasure on them. However, nothing of all this is described in the works of the present-day foreigners, but they take notice of the ways of inferiors and wretched little hags, ignoring the worthy actions of the gentry: yet as far as regards the old Irish, who were inhabiting this island before the Norman invasion, let it appear whether there has been in Europe any people more valiant than they, contending with the Romans for the defence of Scotland.[1] For they compelled the Britons to make a dyke between their portion of Britain and Scotland, to protect (Roman) Britain from the incursion of the Irish; and notwithstanding that there were usually fifty-two thousand of a Roman army defending the dyke, and two hundred (scouts) riding about, and twenty-three thousand foot and thirteen hundred horse with them (besides), defending the frontier and harbours of the country against the violent attacks of the Scots[2] and of the Picts; yet, with all that, the Irish would burst over the dyke, and the country would be harried by them, despite these great hosts, according to Samuel Daniel in his chronicle. Cormac, son of Cuileannan, says also in his 'Saltair,' that, as a result of the violence of the Irish (or Scots) and of the Crutheni (who are called Picts) against Britain, the Britons three times conspired against the Roman governors set over them, as a means of purchasing peace with the Scots and Picts. Observe, moreover, the straits in which the Irish had placed the Britons whilst Vortigern was king over them, whence it arose that he subsidised Hengist, with his German

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[1] *Alba* in Gaelic, a name which possibly in earlier times indicated the whole island of Britain (*gen. Alban*).

[2] The Gael, both of Ireland and Scotland, are usually called Scots by early mediæval writers. *Cruithnigh, i.e. Picti.*

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69. Róṁán, C and F. ar beiṫ, C; air a beiṫ do ṡíṫ, H. do riṫ, F.
73. Leuġṫor, C.

Monomotensis. Léaġtar ag Samuel Daniel go raḃadar
ceiṫre dún-ṗoirt deug ag Rómánċaiḃ re huċt na Scot
agus na bPict, agus go raḃadar na Scuit agus na Pict
ag combuaiḋreaḋ na Breatan, d'aiṁḋeoin na Rómánaċ
78 ó aimsir Iuil Caesair go haimsir an treas Valentinian
79 Impir, frí ré cúig céad bliaḋan; agus is eaḋ fá haois
do'n Tiġearna an tan do ṫréigsead Rómánaiġ ceannas
81 na Breatan seaċt mbliaḋna ceaṫraċad ar ċeiṫre ċéad,
agus is do'n leiṫ istiġ do'n aimsir sin do ḟás easaonta
idir Teodorius agus Maximus, go dtáinig de sin go rug
Maximus foireann ṁór do luċt na Breataine leis go
85 hArmorica na Fraince, ré' ráiḋtear an Ḃreatain Ḃeag,
86 agus iar ndíbirt na foirne do ḃí rompa 'san tír tug ar
87 an ḃfoirinn do ċuaiḋ leis an ċríoċ d'áitiuġaḋ, go ḃfuil
drong d'á sliocht indiu innte.

II.

Atáid cuid do na sean-úġdaraiḃ ċuireas neiṫe breug-
2 aċa i leiṫ na n-Éireannaċ; mar adeir Strabo, 'san
3 gceaṫraṁaḋ leaḃar, gurab luċt feola daoine d'iṫe na
4 hÉireannaiġ. Mo ḟreagraḋ ar Strabo, gurab breug
5 dó a ráḋ gurab luċt feola daoine d'iṫe na hÉireannaiġ;
6 óir ní léaġtar i san Seanċus go raiḃe neaċ i
n-Éirinn riaṁ ler' cleaċtaḋ feoil daoine d'iṫe, aċt Eiṫne
8 Uaṫaċ inġean Ċriomṫainn mic Eanna Ċinnsiolaiġ rí
Laiġean, do ḃí ar daltaċas ag Déisiḃ Múman: agus do
10 hoileaḋ riu ar ḟeoil naoiḋean í, i ndóiġ go mbaḋ luaṫaide
11 do ḃiaḋ ionnuaċair é. Óir do tairrngireaḋ dóiḃ féin
12 fearann d'ḟaġbáil ó'n ḃfear le mbiaḋ sí pósda; agus is le

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78. *Julius Caesar*, C; Iuil Cesair, H. 79. ré ré, C. *Sic* in C; bliaġain, H. asead, C; fa hí aois an T., F and H. 81. Briotáine, C. 85. Fraingce, C. re a, H; re ráittior, C. 86. do ḃaoi, C; ḃí, H; do ḃí, N. reampa, *al.* 87. do ċoiḋ, C. 88. aniú, C; i n-iuṁ, H.

II. 2. aleiṫ, F. 3. treas, H and N. 4. ḋiṫe, MSS. 5. Ten words after

host, as may be read in Geoffrey of Monmouth. It is stated by Samuel Daniel that the Romans had fourteen garrisons to oppose the Scots and Picts, and that the Scots and Picts kept disturbing Britain, despite the Romans, from the time of Julius Cæsar to that of the Emperor Valentinian the Third, during the space of five hundred years; and the year of the Lord was four hundred and forty-seven when the Romans abandoned the suzerainty of Britain: and it is before that epoch a dispute arose between Theodosius and Maximus, whence it resulted that Maximus led with him a great body of the people of Britain to [French] Armorica, which is called [little] Brittany, and having banished the people who were before them in the land, he gave the country to the company who went with him to inhabit, so that some of their posterity are still there.

II.

There are some ancient authors who lay lying charges against the Irish; such as Strabo, who says in his fourth book that the Irish are a man-eating people. My answer to Strabo is, that it is a lie for him to say that the Irish are a people who eat human flesh; for it is not read in the ancient record that there was ever one in Ireland who used to eat human flesh, but Eithne the loathsome, daughter of Criomhthann, son of Eanna Cinnsiolach, king of Leinster,[1] who was in fosterage with the Deisi of Munster:[2] and she was reared by them on the flesh of children, in hope that thereby she would be the sooner marriageable. For it had been promised to them that they should receive land from the man to whom

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[1] *Laighin, pl.*; *gen. Laighean.* [2] *Mumha.*

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bꞃeuᵹ are in F, not in C. 6. leuġṫoꞃ, C. 8. ṁic eunna, MS.. ꞃíġ, MSS. 10. ᵹomaḋ, C. 11. C and H. é in all the MSS. and H. 12. ꝺꝼaġail, C. on ḟioꞃ, C. le mbeiṫ, C. ꞃe mbiaḋ, H.

hAongus mac Naḋfraoiċ rí Múṁan do pósaḋ í, aṁail adéaram d'á éis so i gcorp na stáire. Tuig, a léaġṫóir, mar naċ foċtaid na seanċaḋa an níḋ déistineaċ so, do buḋ marla d'inġin ríġ Laiġean agus do ṁnaoi ríġ Múṁan, naċ ceilfidís gan a noċtaḋ ar ḋaoiniḃ buḋ lúġa ioná iad sin é, dá maḋ nós [do ḃiaḋ] ar aiṫiḋe i n-Éirinn é: mar sin gurab breugaċ do Strabo a ráḋ gurab nós d'Éireannċaiḃ feoil daoine d'iṫe, agus naċ déarnaḋ riaṁ an nós so aca aċt leis an inġin reaṁráiḋte, agus sin féin re linn na págántaċta. Mo ḟreagraḋ fós ar San Ieróm, luaiḋeas an níḋ ceudna so, ag scríoḃaḋ i n-aġaiḋ Ioḃinian, go ḃfeudfaḋ aintearcaċ breug do reic ris, agus mar sin ná'r ḋliġ sí dul i mbriaċaiḃ ar Éireannċaiḃ.

Adeir Solinus, 'san aonṁaḋ caibidil fiċead naċ fuilid beiċ i n-Éirinn; agus adeir gurab do ḋéis ċlaiḋiṁ fromṫar an ċéid-ṁír le gein mic i n-Éirinn. Adeir fós go ndéin an t-Éireannaċ a ḋealḃ d'ionnlat a fuil a náṁad an tan marḃṫar leis é. Is follus as an seanċus ḃias i san stáir gaċ níḋ ḋíoḃ so do ḃeiṫ breugaċ. Adeir Pomponius Mela i san treas leaḃar ag laḃairt ar Éireannċaiḃ na briaṫra so:—"drong ainḃfiosaċ i sna huile suḃailciḃ": agus mar sin do ṁórán do ṡean-úġdaraiḃ eile coigcríċe do scríoḃ go mearḋána míṫeasta ar Éirinn, ar ḃréig-sgeulaiḃ aintearcaċ d'á ná'r ċóir creideaṁain 'na ṡaṁail so do níḋ: agus is uime sin adeir Camden, ag cur teastais na muinntire seo síos ar Éirinn, na briaṫra so:—"Ní ḟuil, ar sé, fiaḋnaise inċreidte ar

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15. *Sic* C; toċtaid, H. na seanċuiḋe, C and F; seanċaḋa, N and H. deisteanaċ, H. 16. ríoġ, C; ríġ, H. 18. aṫaiḋe, C. Dá maḋ nós do ḃiaḋ ar aṫaiḋe a nÉirinn é; 2 MSS. H has air congḃáil. as for gurab, F. 21. leisin inġein reuṁráite, C. H and F have agus gan dá ḋénaṁ aċt an t-aon nduine: an taon duine, N. 23. so not in F. 24. go ḃféodfaḋ, C. ḃrég, C; brég, H, F, and H 5, 32. 25. dol, C; ḋol, H.

she would be married; and it is to Aonghus, son of Nadfraoch, king of Munster, she was married, as we shall relate hereafter in the body of the history. Understand, reader, since the antiquaries do not suppress this disgusting fact, which was a reproach to the daughter of a king of Leinster, and the wife of a king of Munster, that they would not conceal, without recounting it in the case of lesser people than they, if it had been a custom practised in Ireland: wherefore it is false for Strabo to say that it was a custom for the Irish to eat human flesh, since this was never done among them but by the aforesaid girl, and even that in time of paganism. My answer also to St. Jerome, who relates this same thing, writing against Jovinian, is that it must have been a base asserter of lies who informed him, and therefore it ought not be brought as a charge against the Irish.

Solinus, in the twenty-first chapter, says that there are no bees in Ireland; and he says, that it is from the point of a sword the first bit is tasted by a male child in Ireland. He says, moreover, that the Irishman is wont, when his enemy is slain by him, to bathe himself in the blood. It is clear from the ancient record, which will be (found) in the history, that every one of these things is false. Pomponius Mela, in the third book, says these words, speaking of the Irish, "a people ignorant of all the virtues":[a] and so of many other ancient foreign authors who wrote rashly without evidence concerning Ireland, on the lying statements of false witnesses, whom it would not be right to trust in such a matter: wherefore Camden, setting down the testimony of these people concerning Ireland, says these words: "We have not (says he)

[a] Omnium virtutum ignari.

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26. san taonuġaḋ caibidiol fiċċiot, N; 29 Ca, C. 27. C adds fós. 28. *Sic* in F, C, and N, an céd ṁís, H. meic, MSS. arís, C. 29. i ḃfuil, H and *al.* 35. -da, C and F. miṫeasdaċ, H. 36. air ḃréagaiḃ, H. *Sic* in C and H; ainteasdaċa, F and N. dá not in F.

na neiṫiḃ seo againn." Is follus gurab breug a ráḋ naċ raḃadar beiṫ i n-Éirinn, do réir an Ċamden ceudna, mar a n-abair ag laḃairt ar Éirinn:—"Atá an oireaḋ soin do ḃeaċaiḃ innte, naċ eaḋ aṁáin i mbeaċlannaiḃ nó i gcorcógaiḃ, aċt i gceapaiḃ crann agus i gcuasaiḃ talṁan doġeiḃtear iad."

III.

Cuirfeam síos ann so beagán do ḃreugaiḃ na Nua-Ġall do sgríoḃ ar Éirinn ar lorg Ċambrens; agus doġéan tosaċ ar ḃreugnuġaḋ Ċambrens féin, mar a n-abair go raiḃe cíosċáin ag an ríġ Artúr ar Éirinn, agus gurab é am fa'r ċeangail an cíos orra i gCaṫair Leon, an tan fá haois do'n Tiġearna cúig céad agus naoiḋeug, mar ċuireas Campion 'na ċroinic i san dara caibidil do'n dara leaḃar, mar a n-abair gurab é Giolla Már fá rí Éireann an tan soin. Siḋeaḋ tar ċeann go luaiḋeann Policronicon agus Monomotensis agus drong eile do Nua-Ġallaiḃ an Giolla Már so do ḃeiṫ 'na ríġ Éireann, a ḟlán fa aon d'á lorgairiḋiḃ go ḃfuil laoiḋ nó litir a seanċus Éireann i n-a ḃfuil luaḋ nó iomráḋ ar Ġiolla Már do ḃeiṫ 'na ríġ Éireann riaṁ: aċt munab do Ṁuirċeartaċ mór mac Earca fá rí Éireann, agus fá fear coṁaimsire do ríġ Artúr ġairmid é; agus níor ḃ'ḟéidir Muirċeartaċ do ḃeiṫ fa ċíosċáin ag an ríġ Artúr, do ḃríġ go raiḃe sé féin treun i n-Éirinn agus i n-Albain, agus gurab é do ċuir a ḟeisear dearḃráṫar i n-Albain, agus gur fear díoḃ fá

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40. breugaċ, F. 42. Anuiriosin, C. 43. *Sic* C, é, H.
III. 2. do ġén, C; do ḋénam, H. 3. ar, F has do. 4. King Artúr, C. ag Ríoġ Artúr, H. 5. sin, H. 6. *Sic* in N; *al.* 519; 515, F. 8. mara, H. air Éirinn, H. 11. aon díoḃ féin no da l., H. lorgairiḃ, *al.* 16. ġairmid, C and F; -míd, N; a ġairmid, H. é; the twelve words following are given by C, and are necessary to the context, but are omitted in F

credible witness of these things."[a] It is clear that it is false to say that there were not bees in Ireland, according to the same Camden, where he says, speaking of Ireland: "Such is the quantity of bees there, that it is not alone in apiaries or in hives they are found, but (also) in trunks of trees, and in holes of the ground."[b]

III.

We shall set down here a few of the lies of the new foreigners who have written concerning Ireland, following Cambrensis; and shall make a beginning by refuting Cambrensis himself, where he says that Ireland owed tribute to King Arthur, and that the time when he imposed the tax on them at Caerleon was, when the year of the Lord was five hundred and nineteen, as Campion sets forth in his chronicle, in the second chapter of the second book, where he says that Gillamar was then king of Ireland. Howbeit, notwithstanding that (the author of) Polychronicon, and (Geoffrey of) Monmouth, and others of the new foreigners assert this Gillamar to have been king of Ireland, I defy any of their followers (to show) that there is a lay or a letter from the ancient record of Ireland in which there is mention or account of Gillamar having ever been king of Ireland: unless it be to Muircheartach the Great, son of Earc, they call it, who was king of Ireland, and was a contemporary of King Arthur; and Muircheartach could not have been tributary to King Arthur, because, that he himself was mighty in Ireland and in Scotland, and that it was he who sent his six brothers into Scotland, and that it was one of them became the first king

[a] Horum quae commemoramus, dignos fide testes non habemus.

[b] Apum est tanta multitudo, ut non solum in alveariis sed etiam in arborum truncis et terrae cavernis reperiantur.

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and other MSS., and by H.

19. -ṫaꞃ in C and N; -ṫaıꞃ in H.

céid-rí do Ċineaḋ Scoit ar Albain, mar atá Fearġus Mór mac Earca, agus fós gurab le Scotaiḃ agus le Pictiḃ do ṫuit Rí Artúr féin. An Fearġus so aduḃart do b'é céid-rí Alban do Scotaiḃ é: óir tar ċeann go n-áirṁeann Hector Boetius i stáir na hAlban naoi ríoġa ḋeug agus fiċe do ḃeiṫ ar Albain roiṁe an ḃFearġus so, maiseaḋ ní raiḃe aoin-rí de Ċineaḋ Scoit do réir an tseanċusa ar Albain roiṁe: agus mar a n-abair gurab é Fearġus mac Fearċair rí Éireann fá céid rí do Ċineaḋ Scoit ar Albain, ní fíor dó sin, óir ní raiḃe aoin-rí ar Éirinn riaṁ d'ár ḃ'ainm Fearċar, agus mar sin ní raiḃe Fearġus mac Fearċair 'na ríġ Alban, aṁail adeir Hector Boetius: agus má do ḃí gur ṫoil le Muirċeartaċ mór a ḋearḃráṫair Fearġus mac Earca do ḃeiṫ 'na ríġ Alban, maiseaḋ, is é ainm gairṫear do Ṁuirċeartaċ féin i n-annálaiḃ Éireann, "Rex Scotorum," d'á ċur i gcéill go raiḃe árdċor aige ar na Scotaiḃ i n-Éirinn agus i n-Albain; agus ní hinṁeasta an tí do ḃí i sna cúṁaċtaiḃ seo do ḃeiṫ fá ċíosċáin ag an ríġ Artúr. Agus fós adeir Spíd 'na ċroinic naċ cíosċáin do ḃí ag an ríġ Artúr ar ríġ Éireann, aċt coṁar cáirdeasa cogaiḋ, ionnus cibé haca ar a mbiaḋ leaṫtrom náṁad, go raiḃe d'ḟiaċaiḃ ar an dara fear congnaṁ sluaġ do ṫaḃairt do'n tí díoḃ ar a mbiaḋ leaṫtrom: agus is é ainm ġairear Spíd do'n ċongnaṁ so "dliġeaḋ cáirdeasa cogaiḋ," aṁail atá idir rí na Spáinne agus an t-Impir: óir cuiriḋ gaċ aon díoḃ congnaṁ re linn a riaċtanais gus an tí eile, agus ní hiontuigṫe as sin go ḃfuil cíosċáin ag ríġ na Spáinne ar an Impir, nó ag an Impir ar ríġ na Spáinne. Mar an gceudna, má ṫarla

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22. an rí a., F. *Sic* in C, F, and N; a duḃairt, H. *Sic* in C; fa hé, F and H; dob' é fá, *al.* 25. *Sic* H; roiṁ, C. 29. éin-rí, C. sin, F has é. 30. Fearċair in C; -ar in H; F. mac F., *al.* 32. *Sic* in C; má tá gur ṫoil, other MSS. and H. 33. N and H. 34. gairmṫior, C and N; gairmṫear, F and H. N and H. 35. da ċor agcéil, C. árdċur, H. 37. sin, F. 38. Sbíd, C. 39. coṁċar, N. 40. gibé haca, C; gi be aca, H; ci be aca, N. *Sic* H; mbioḋ, C; mbeiṫ, F. leaṫtrom, C; leatrom, H. 42. sluaiġ, F.

of the Scotic race in Scotland, namely, Feargus the Great, son of Earc; and moreover, that it was by the Scots and the Picts King Arthur himself was slain. This Feargus, whom I have mentioned, was the first king of Scotland of the Scotic race: for, notwithstanding that Hector Boetius, in his history of Scotland, enumerates thirty-nine kings to have ruled over Scotland before this Feargus, yet, according to the ancient record, there was not any king of the Scotic race in Scotland before him: and it is not true for him where he says that it is Feargus, son of Fearchar, king of Ireland, who was the first king of Scotland of the Scotic race, for there never was a king of Ireland named Fearchar, and so Feargus, son of Fearchar, was not king of Scotland, as Hector Boetius says: and, granted that Muircheartach the Great wished his brother Feargus (son of Earc) to become king of Scotland, yet, withal, the title which is given to Muircheartach himself, in the annals of Ireland, is 'King of Scots,' to signify that he had supremacy over the Scots, both in Ireland and in Scotland; and it is not conceivable that he, who was in so much power, should have been tributary to King Arthur. And, moreover, Speed says in his chronicle, that it was not tribute King Arthur had from the king of Ireland, but an alliance of friendship in war, so that whichever of them should be attacked by enemies, it was obligatory on the other party to send an auxiliary force to him who should be attacked: and the name Speed calls this co-operation is "mutual obligation of war,"[a] such as exists between the king of Spain and the Emperor; for each of these sends aid in time of need to the other, and it is not to be understood from this that the Emperor is tributary to the king of Spain, or the king of Spain to the Emperor. In like manner, if there existed a close alliance of

[a] Jus belli socialis.

ḋíoḃ, C; aca, F and H. mbiaḋ; *sic* C. 43. ġairmios, C; ġairmeas, F; ġairṁios, H; ġairmċios, N. 44. ríġ, MSS. 45. *Sic* in C, N, and H. 47. cíosċáin do ḃeiṫ ag- -ar, *al.*

comṁbáiḋ cogaiḋ idir an rí Artúr agus Muirċeartaċ mac Earca rí Éireann, ionnus go gcleaċtaoi leó a céile d'ḟortaċt re linn leaṫtroim do ḃeiṫ ar ceaċtar díoḃ, ní hiontuigṫe ar sin ciosċáin do ḃeiṫ ag ceaċtar díoḃ ar a céile. Is móide is iontuigṫe fírinne an neiṫ seo an niḋ adeir Nubrigiensis i san seiseaḋ caibidil fiċead do'n dara leaḃar d'á sdáir, mar a labrann ar Éirinn:—"níor luiḋ Éire riaṁ fa ċuṁaċtaiḃ coigcríċe." Tig fós Cambrens féin leis an niḋ seo, i san seiseaḋ caibidil fiċead, mar a n-abair:—"do ḃí Éire saor ó ṫús ó ionsuagaḋ an uile ċiniḋ coigcríċe." As na briaṫraiḃ seo is follus naċ raiḃe árdċor ag Artúr, nó ag árdflaiṫ eile coigcríċe ó ṫús riaṁ ar Éirinn go gaḃáltas Gall: agus fós ní hinṁeasta go raiḃe cor ag Breatainiḃ ar Éirinn, mar naċ fuaradar Rómánaiġ ionnta féin láṁ do ċur innte, agus ní heaḋ aṁáin gan cor do ḃeiṫ ag Rómánċaiḃ nó ag eaċtrannaiḃ eile uirre, aċt is í Éire fá cúl díoin do na críoċaiḃ eile re n-a gcaoṁnaḋ ar foirneart [na] Rómánaċ agus eaċtrann [eile].

Ag so mar ṫig Camden leis so 'san leaḃar d'á ngairṫear "Britannia Camdeni," mar a n-abair;—"Ar mbeiṫ do Rómánċaiḃ ag foir-leaṫnugaḋ a bflaiṫis, tangadar gan aṁras an iomad ó'n Spáinn, ó'n bFrainc, agus ó'n mBreatain annso (ag labairt ar Éirinn), do réiḋeaċaḋ a muineul féin ó ċuing ró-urċóidiġ na Rómánaċ." As so is iontuigṫe naċ eaḋ aṁáin gan Rómánaiġ do ṫeaċt i n-Éirinn, aċt fós gurab innte do cuṁduiġṫí luċt na

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49. *Sic* in C, &c., combaiḋ, H and N. 51. *Sic* in F, H, &c; neaċtar, C. 52. inċreidte, H. 53. neiṫe, C and F. 54. 26. ca., C. 46 ca., F. 55. ag so mar adeir, F; 56. ċuṁaċt, F. 58. isin 46. ca: C. 59. coigcríċe, not in F. 60. ina, F. 62. briotáiniḃ, C. 65. *Sic* in H. C has eaċtronnċaiḃ here, and eaċtronn two lines lower. ar Éirinn, (for uirre) F and H. arí, F. 66. cúil díoín, C; cul dioin, F; cúilḋíoion, N; cuil-díḋin, H.

2. ngoirṫior, C. ag so mar adeir, F. 4. aṁorus, C. bFraingc, C.

war between King Arthur and Muircheartach, son of Earc, king of Ireland, so that they were accustomed to aid each other whenever an attack was made on either of them, it must not be thence inferred that either was tributary to the other. The truth of this matter is still more to be understood from what (William of) Newbury says in the twenty-sixth chapter of the second book of his history, where he speaks of Ireland: here is what he says—"Ireland never lay under foreign dominion."[a] Cambrensis himself corroborates this matter in his twenty-sixth chapter, where he says:—"From the first, Ireland has remained free from the invasion of any foreign nation."[b] From these words it is evident that neither Arthur, nor any other foreign potentate, ever had supremacy over Ireland from the beginning till the Norman invasion: and, moreover, it is not conceivable that the Britons had any control over Ireland, since even the Romans did not venture to meddle with it, and it is not alone that the Romans, or other foreigners, had no control over Ireland, but it is Ireland that was a refuge to the other territories to protect them from the violence of the Romans and other foreigners.

Here we may see how Camden corroborates this in the book called Camden's 'Britannia,' where he says:—"When the Romans had widely extended their dominion, there came, without doubt, many hither (speaking of Ireland) from Spain, from France, and from Britain, in order to extricate their necks from the most grievous yoke of the Romans."[c] From this it may be understood that it is not alone that the Romans did not come to Ireland, but even that it is there the people

a. Hibernia nunquam subiacuit externae ditioni.

b. Hibernia ab initio ab omni alienarum gentium incursu libera permansit.

c. Cum suum Romani imperium undique propagassent, multi, procul dubio, ex Hispania, Gallia, et Britannia hic se receperunt, ut iniquissimo Romanorum iugo, colla subducerunt.

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5. mbriottáinne, C. reiḋioċaḋ, C; reiḋiuġaḋ, H; réiḋteaċ, *al.* 7. do ṫoiġeaċt, F.

gcríoċ eile ó Rómánċaiḃ. Ag so fós mar adeir an Camden ceudna, ag breugnuġaḋ na droinge adeir, do réir baramla, go raiḃe cor ag Rómánċaiḃ ar Éirinn:—
“Is ar éigin do ċreidfinn i'm intinn go raiḃe Éire riaṁ fá ċumaċt na Rómánaċ.”

Adeir Cambrens i san naoṁaḋ caibidil, go dtugdaois na fir i n-Éirinn na mná do ḃíoḋ pósta ag a ndearbráiṫriḃ i ndiaiḋ báis na ndearḃráiṫreaḋ soin: agus adeir naċ díoltaoi an deaċṁaiḋ i n-Éirinn, agus naċ bíoḋ cion ar ṗósaḋ innte, go teaċt an ċáirdionáil Iohannes Papiron; giḋeaḋ, ní fíor ḋó so, aṁail ċruṫóċam i gcorp na stáire, agus mar ḃus follus as an díonḃrollaċ so féin go groḋ i n-ár ndiaiḋ. Adeir i san seaċtṁaḋ caibidil, mar a dtráċtann ar iongantaiḃ na hÉireann, go ḃfuil tobar 'san Ṁúṁain, doġní duine liaṫ do láṫair an tan ḟoilcear a ḟolt nó a ḟionnfaḋ as, agus, mar an gceudna, go ḃfuil tobar i n-Ultaiḃ doġní toirmeasg na léiṫe. Giḋeaḋ, ní ḟuilid samail na dtobar so i n-Éirinn anois, agus ní ḟaoilim go raiḃe i n-aimsir Ċambrens, aċt na hiongantais seo do ċur síos mar ḋaṫuġaḋ ar a ḃreugaiḃ.

Adeir Cambrens i san dara caibidil fiċead, an tan ḃíd daoine uaisle i n-Éirinn ag taḃairt daingin d'á ċéile, do láṫair easpoig, go bpógaid an tráṫ soin taise naoiṁ, agus go n-íḃid fuil a ċéile, agus ann sin go mbíd ullaṁ re déanaṁ feille ar a ċéile. Mo ḟreagraḋ air ann so, naċ fuil laoiḋ ná litir, seanċuis náid sein-scríḃne iris náid annálaiġ ag teaċt leis ar an mbréig seo: agus fós is follus go raiḃe d'ḟiaċaiḃ ar na seanċaḋaiḃ gan a ṡamail seo do ḋroċ-nós do ċeilt, agus fós a ċur i gcairt

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9. ó Éirionnċaiḃ, H and N. 10. cur, F, H, and *al.* 12. *Sic* F; ċumaċtaiḃ, C. isin. 9. ca: C. 19 ca: F. 15. oile, F and *al.*; eile, H. -ḃráṫor, F. 16. an deaċṁuiḋ, C. 19. is, H. 22. díonḃrolaċ, C. 23. do ní, C. 24. ionnlas, F, N, H, &c. do ní, C. 25. ní ḟuil, F. 27. ċor, C. 29. isin .22. ca. C. 31. tair naoiṁ agus ann sin go mbíd ollaṁ, C. 32. *al.* iad an

of other countries were protected from the Romans. Here also is what the same Camden says, refuting the folk who say, according to (their) opinion, that the Romans had power over Ireland:—"I should find it difficult to persuade myself that Ireland had ever been under the authority of the Romans."[a]

Cambrensis says, in his ninth chapter, that in Ireland the men used to marry the wives who had been married to their brothers, upon the death of their brothers: and he says that the tithe used not to be paid in Ireland, and that there was no regard for marriage there till the coming of Cardinal John Papiron; this, however, is not true for him, as we shall prove in the body of the history, and as will be evident from this same introduction shortly hereafter. He says, in his seventh chapter, where he treats of the wonders of Ireland, that there is a well in Munster which presently makes a man grey when he washes his hair or his beard in its water, and that there is likewise a well in Ulster[1] which prevents greyness. Howbeit, there are not the like of these wells in Ireland now, and I do not think there were in the time of Cambrensis, but these wonders were (merely) set forth as a colouring for his lies.

Cambrensis says, in his twenty-second chapter, that whenever the nobles of Ireland are making a compact with each other, in presence of a bishop, they kiss at that time a relic of some saint, and that they drink each other's blood, and at that same time they are ready to perpetrate any treachery on each other. My answer to him here (is), that there is not a lay nor a letter, of old record or of ancient text, chronicle or annals, supporting him in this lie: and, moreover, it is evident that it was obligatory on the antiquaries not to

[a] Ego animum vix inducere possum ut hanc regionem in Romanorum potestatem ullo tempore concessisse credam.

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[1] *Ulaidh, pl.*: *dat.* *Ultaibh.*

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tan roin ullaṁ. 33. fill, F, &c. 34. naċ ḃfuil, F. *al.* ná and nó.
35. annalaċa, *al.*

38 i bpéin a n-ollaṁantaċta do ċaill, dá mbíoḋ sé ar
39 gnáṫuġaḋ i n-Éirinn. Uime sin is follus gur breug do
40 rinne Cambrens ann so. Adeir Cambrens, i san deaċṁaḋ
41 caibidil, gurab cineaḋ neiṁḟial Gaeḋil; ag so mar adeir:
42 —“Cineaḋ, iomorro, neiṁḟial an cineaḋ so,” (ar sé).
Giḋeaḋ, ní beag liom Stanihurst i n-a stáir ag freagraḋ
44 ḋó i san níḋ seo, ag laḃairt ar eineaċ na n-Éireannaċ;
ag so mar adeir:—“Go deiṁin (ar sé), is daoine róiḟiala
46 iad, agus ní ḟuil céim is mó i n-a b’ḟéidir leat a
47 mbuiḋeaċas do ṫuilleaṁ ioná d’aiṫiḋe do ḋéanaṁ dod’
48 ḋeoin agus dod’ ṫoil d’á dtiġṫib.” As so is iontuigṫe
49 gurab daoine fiala fír-einiġ fa ḃiaḋ iad, gan cead do
Ċambrens. Adeir Cambrens mar a scríoḃann ar Éirinn,
gurab í bean ríġ Miḋe do ċuaiḋ ar eulóḋ le Diarmuid
na nGall; giḋeaḋ ni fíor ḋó sin, aċt fá hí bean Ṫiġearnáin
53 Uí-Ruairc rí Breiṫfne í, agus fá hí inġean Ṁurċaḋa
54 mic Ḟloinn mic Ṁaoilseaċlainn rí Miḋe í, agus Dearḃ-
55 ḟorgaill fá hainm ḋi. Adeir fós gurab a Sliaḃ Bláḋma
ḟásas Siuir agus Feoir agus Bearḃa, giḋeaḋ ní fíor ḋó
sin; óir is follus gurab a heudan Ṡléiḃe Bláḋma do’n
leiṫ ṫoir ḟásas an Bearḃa, agus gurab a heudan Ṡléiḃe
59 Ailduin ris a ráiḋtear Sliaḃ an Ḃearnáin i n-Uiḃ-Cairin
ḟásas Siuir agus Feoir.

61 Adeir arís i san gcúigeaḋ caibidil fiċead do’n lea-
62 ḃar tuarasgḃála tug ar Éirinn, gurab aṁlaiḋ doġníṫí rí

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38. *al.* do ċoilleaṁ and -lleaṁain. mbeiṫ, F, C, and N; mbiaḋ, H. 39. gurab, *al.* 40. do rin, H. 41. *Sic* C and N; H, &c., cine. 42. Ciniḋ, *al.* 44. isin nír, C. oineaċ, *al.* 46. ionab éidir, C; i n-ar ḟéidir, H. 47. iona aiṫiġe C; iná taṫaiḋ, H. 48. dot, C. do toil, *al.*; dot ḋeain ⁊ dot toil, F. dá ttiġiḃ, C and F. 49. Some omit fír. 53. Bréiṫne, C. *Sic* F. fá hinġean do Ṁ. mac Ḟ., C. 54. Ṁaoileaċluinn, C. 55. a, MSS., ó, H. 59. re, *al.* ráittior, C. 61. F and *al.* fós. isin .25. ca: don leaḃor, C. 62. a tug, C. ṫug, H. do níṫí, C and

conceal the like of this evil custom, and even to put it in (their) manuscript on pain of losing their professorship, if it had been practised in Ireland. Wherefore it is clear that it is a lie Cambrensis has uttered here. Cambrensis says, in his tenth chapter, that the Irish are an inhospitable nation: here is what he says:—"Moreover, this nation is an inhospitable nation" (says he).[a] However, I think Stanihurst sufficient in his history by way of reply to him in this matter; here is what he says, speaking of the generosity of the Irish:—"Verily (he says), they are a most hospitable people; and there is no greater degree in which you may earn their gratitude, than freely, and of your own will, to make your resort to their houses."[b] Hence it may be inferred, without leave of Cambrensis, that they are hospitable people, (and) truly generous in regard to food. Cambrensis says, where he writes concerning Ireland, that it was the wife of the king of Meath[1] who eloped with Diarmuid of the foreigners; yet this is not true for him, but she was the wife of Tighearnan O'Ruairc, king of Brefny,[2] and daughter to Murchadh, son of Flann, son of Maoilseachlainn, king of Meath, and Dearbhforgaill was her name. He says, moreover, that it is from Sliev Bloom[3] the Suir,[4] Nore, and Barrow take their rise, though that is not true for him, for it is clear that it is from the brow of Sliev Bloom, on the east side, the Barrow springs, and that it is from the brow of Sliev Aldun,[5] which is called the mountain of the Gap in Ikerrin,[6] the Suir and the Nore rise.

Again, he says, in the twenty-fifth chapter of his narration concerning Ireland, that the king of *Cinéal Conaill*,[7] i.e.

a. Est autem gens haec, gens inhospita.

b. Sunt sane homines hospitalissimi, neque illis ulla in re magis gratificari potes, quam vel sponte ac voluntate eorum domos frequentare.

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[1] *Midhe*. [2] *Breithfne*. [3] *Sliabh Bladhma*. [4] *Siuir*, *Feoir*, *Bearbha*. [5] *Sliabh Aildiuin*. [6] *Ui Cairin*. [7] *i.e.* the race of Conall; the tribe-name of the chiefs of Tirconaill.

F; also H 5. 32; ꝺo ꞃíṫí has been suggested, but does not seem to be correct; ꝺo ġníṫíḋe, H.

Ċinéil gConaill, eadon Ua Doṁnaill, cruinniugaḋ do ċur ar luċt a tíre ar ċnoc árd i n-a ḋúṫaiġ, láir ḃán do ṁarḃaḋ, a cur d'á bruiṫ i gcoire ṁór ar lár an ṁaċaire, agus iar n-a bruiṫ, a ḃeiṫ ag ól a hanḃruiṫ aṁail ġaḋar nó ċoin le n-a ḃeul, agus ḃeiṫ ag iṫe na feola as a láṁaiḃ gan sgín gan arm d'á gearraḋ aige, agus go roinneaḋ an ċuid eile do'n ḟeoil ar an gcoṁḋáil, agus go ḃfoṫruigeaḋ é féin as an anḃruiṫ. Is follus gur ḃreugaċ an níḋ seo adeir Cambrens, do réir seanċusa na hÉireann; óir is aṁlaiḋ ḟoillsiġeas gurab aṁlaiḋ do gairṫí Ua Doṁnaill, i maille re suiḋe ḋó i measg uasal agus oireaċta a ċríċe féin, agus taoiseaċ d'uaislib a ċríċe féin do ṡeasaṁ i n-a ḟiaḋnaise, go slait ndíriġ mbáin i n-a láiṁ, agus an tan do ḋáileaḋ do ríġ Ċinéil gConaill í, is eaḋ adeireaḋ ris, ceannas a ċríċe féin do ġabáil, ceart agus coiṁtrom do ċongḃáil idir gaċ dá roinn d'á ḋúṫaiġ; agus gurab uime do hordaiġeaḋ an tslat do ḃeiṫ díreaċ bán, d'á ċur i gcuiṁne ḋó, gurab eaḋ do ḋliġfeaḋ ḃeiṫ díreaċ i n-a ḃreiṫeaṁnas, agus glan ionnraic i n-a ġníoṁaiḃ. Is iongnaḋ liom Cambrens do luaḋ na bréige seo, agus measaim gurab le meaḃail* do ċuir síos i n-a ċroinic í. Óir is follus gur ḋaoine cráiḃṫeaċa caondúṫraċtaċa iad ó aimsir go haimsir, agus gur ṫréigeadar mórán díoḃ an saoġal, agus gur ċríoċnuiġsead a mbeaṫaiḋ go raṫṁar riaġalta, agus fós go dtáinig iomad do naoṁaiḃ díoḃ, mar atá Columcille, Ḃaoiṫín, agus Aḋaṁnán, agus mórán eile [do naoṁaiḃ naċ luaiḋfeam ann so]. Ní hinċreidte fós go dtiuḃradaois uaisle Éireann fulang do ríġ Ċinéil gConaill an nós barbarḋa úd luaiḋeas Cambrens do ḃeiṫ ar aiṫiḋe aige;

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63. *Sic* H: O, C. do ċor, C. 66. ar mbeiṫ bruiṫe ḋí, F, H, & *al.* a heanaḃruiṫe, H. 68. sgín, C; sgian, F; gan sciain, H; *al.* sgian. arm eile, H. 69. rannaḋ, C. oile, C. 70. agas go ndénaḋ é féin d'ḟoṫrugaḋ, H; ndeiniod, F; *al.* d'ḟoṫragaḋ. dá éis sin, as an a. after é féin, F. 72. ḟoillsiġeas an seanċus, F. 73. *Sic* C; gairmṫí, F; do gairmṫiḋ, H; do goirmṫi, N. rí Ċinéil gConaill, F. *Sic* F. air ċnoc, H adds: ar cnoc, F.

O'Donnell, used to be inaugurated in this wise: an assembly being made of the people of his country on a high hill in his territory, a white mare being slain, and being put to boil in a large pot in the centre of the field, and, on her being boiled, he to drink up her broth like a hound or a beagle with his mouth, and to eat the flesh out of his hands without having a knife or any instrument for cutting it, and that he would divide the rest of the flesh among the assembly, and then bathe himself in the broth. It is manifest that this thing Cambrensis tells is false, according to the ancient record of Ireland, for it is thus it describes the mode in which O'Donnell was proclaimed, to wit, by his being seated in the midst of the nobles and of the council of his own territory; and a chief of the nobility of his district used to stand before him with a straight white wand in his hand, and on presenting it to the king of *Cinéal Conaill*, it is this he would say to him, to receive the headship of his own country, and to maintain right and equity between each division of his country: and, wherefore the wand was appointed to be straight and white, was to remind him that so ought he to be just in his administration, and pure and upright in his actions. I marvel at Cambrensis reporting this lie, and I conceive that it was through malice he inserted it in his work. For it is well known that they have been at all times devout and religious people; and that many of them forsook the world, and finished their lives under religious rule, and, moreover, that from them came many saints, such as Columcille, Baoithin, Adhamnan, and many other saints whom we shall not mention here. Besides, it is not credible that the nobility of Ireland would permit the king of *Cinéal Conaill* to have in use that barbarous custom

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77. ġaḃáil ċuige, H. aseaḋ, *al.* 78. idir gaċ dá rann, C; idir an dá rann, *al*; gaċ dá rann, H. 83. * [? mearḃall]. 86. ċríoċnuiġeadar, F. beaṫa, F. 87. diaḋa, H., &c. cráiḃṫeaċ, F, H, and *al.* ttangadar, F. 89. mórán naoṁ eile, F. *Et reliqui*, C. H and N five words (after eile). 90. F omits fós. 91. ar an nós mb., *al.* 92. aṫaiġe, C; aiṫiġe, H.

agus an Creideaṁ Catoileaca ar marṫain aca, ó aimsir Pádraig go gaḃáltas Gall: agus d'á réir sin, measaim gurab breug ṁeaḃlaċ gan ḃarántas do rinne Cambrensis ann so.

IV.

Adeir Spenser i n-a ċroinic go raiḃe cor ag Egfrid, rí Nortumbrorum, ar Éirinn, agus ag Eadgar rí na Breatan, aṁail léaġtar 'san treas leaṫanaċ deug ar ḟiċid d'á stáir: giḋeaḋ ní ḟíor ḋó so, do ḃríġ go ḃfuil seanċus Éireann 'n-a aġaiḋ sin, agus fós atáid úġdair na Breatan féin ag a adṁáil ná'r ḟágḃadar na Sacsanaiġ sein-scríḃne ná seod-ċoṁarṫaiḋe aca re' mbiaḋ fios dála na haimsire táinig rés na Sacsanċaiḃ aca. Óir adeir Gildas, sean-úġdar Breatnaċ, gur múċaḋ le Róṁánċaiḃ agus leis na Sacsanċaiḃ 'monumenta' nó seod-ċoṁarṫaiḋe na mBreatnaċ, agus d'á réir sin a seanċus. Tig Samuel Daniel leis an úġdar so ar an niḋ gceudna, 'san ċeud roinn d'á ċroinic, agus Rider 'san ḃfoclóir Laidne ro scríoḃ, mar a dtráċtann ar an ḃfocal so Britannia, agus fós adeir naċ ó Brutus adeirṫear Britannia re Breatain, agus dámaḋ eaḋ go mbaḋ Brutia nó Brutica do gairfiḋe ḋí; agus do buḋ cosṁail dámaḋ ó Brutus do gairfiḋe í, go luaiḋfeaḋ Iul Caesar, Cornelius Tacitus, Diodorus Siculus, nó Béada, nó sean-úġdar éigin eile créad ó' ḃfuil an focal so Britannia; agus mar naċar ḃ'ḟeas dóiḃ créad ó ḃfuil ainm a gcriċe féin, níor ḃ'iongnaḋ iad do ḃeiṫ i n-ainḃfios i n-iomad do ḋálaiḃ seanda na Breatan, agus mar sin, ní hiongnaḋ Spenser do ḃeiṫ aineolaċ ionnta, mar an gceudna.

Is iongnaḋ an niḋ do ġaḃ Spenser ré' ais, seanċus do

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93. Catoilioca, C. 94. F, H, and others add the words after Gall.
IV. 1. Cur, H and N. 3. Breatan, H; Briotáine, C. san. 33. leaṫánaċ, C and H. 4. 7 fiċe, F. 6. MS. *Saxones*. 7. lé, F. 10. na robairiḋe, H. (?) réudċoṁarṫaḋa *al.* 16. da mbaḋ é, H. gomaḋ, C.

which Cambrensis mentions, seeing that the Catholic religion has lived among them from the time of Patrick to the Norman invasion, and, accordingly, I consider that it is a malicious unwarranted lie Cambrensis has uttered here.

IV.

Spenser, in his narrative, says that Egfrid, king of the Northumbrians, and Edgar, king of Britain, had authority over Ireland, as may be read in the thirty-third page of his history: yet this is not true for him, because the old records of Ireland are opposed to that, and, moreover, British authors themselves confess that the Saxons did not leave them any ancient texts, or monuments, by which they might know the condition of the time which preceded the Saxons. For Gildas, an ancient British author says, that the monuments, and consequently the history of the Britons, were destroyed by the Romans and by the Saxons. Samuel Daniel, in the first part of his chronicle, agrees with this author on the same matter, and Rider, in the Latin dictionary he wrote, where he treats of this word Britannia; moreover he says, that it is not from Brutus Britain is called Britannia, and, if it were, that it should be Brutia or Brutica it should be called; and it were likely, if it had been from Brutus it was named, that Julius Cæsar, Cornelius Tacitus, Diodorus Siculus, or Bede, or some other ancient author would have stated whence is this word Britannia; and since they knew not whence is the name of their own country, it was no wonder they should be in ignorance of many of the ancient concerns of Britain, and, therefore, it is not strange that Spenser likewise should be ignorant of them.

It is a marvellous thing Spenser took in hand to trace up

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17. *Sic* C, goirrfiḋe, H; goirrfiḋe, N. 18. César, H. 20. mur nár ḟior, H. 21. ainm na críċe, *al.* féin, not in F. 23. *Sic* in C and H; N has Briotainne, and others na héiriionn. 25. *Al.* agus is iongantaċ an níḋ do ġab re a ais. ní, F, *passim.*

leanṁain ar ċuid d'uaisliḃ na hÉireann, agus a ráḋ gurab Gaill do réir a mbunaḋais iad. Luaiḋtear, iomorro, seaċt sloinnte d'uaisliḃ Gaeḋeal leis, mar atá Mac Maṫġaṁna, Clann tSuiḃne, Clann tSíṫiġ, Clann Ṁic-Conmara, Caoṁánaiġ, Tuaṫalaiġ, agus Branaiġ. Adeir gurab ó Ursula, nó Fitzursula, sloinneaḋ ata i Sacsaiḃ, táinig Mac Maṫġaṁna, agus gurab ionann 'Ursula' agus 'Beare,' agus gurab ionann 'Beare' agus mucgaṁain nó macgaṁain, agus d'á réir sin gurab ó'n tiġ ṫall táinig Mac Maṫġaṁna Ulaḋ. Mo ḟreagraḋ ar an 'reusún' so, ná'r ċóra Mac Maṫġaṁna Oirġiall do ṫeaċt ó'n tiġ ṫall mar sin, do réir sanasáin an ḟocail, ioná Mac Maṫġaṁna Tuaṫ-Ṁúṁan agus Ua Maṫġaṁna Cairbreaċ, agus mar naċ ó ṫiġ Fitz Ursula nó Beare i Sacsaiḃ các, ní heaḋ Mac Maṫġaṁna Ulaḋ: aċt go fírinneaċ is do ḟlioċt Colla Dá-ċríoċ mic Eaċaċ Doiṁléin, [mic Ḟiaċaiḋ Sraiḃṫeine] mic Ċairbre Lifeaċair do ḟíol Eireaṁóin é. An dara cineaḋ, Clann tSuiḃne, adeir gurab ó ṫiġ i Sacsaiḃ d'á ngairṫear 'Suyn' tángadar; giḋeaḋ, ní hionann 'Suyn' agus Suiḃne, agus d'á réir sin ní ó'n tiġ ṫall táinig Mac Suiḃne, aċt go fírinneaċ is do Ċlannaiḃ Néill é: óir is ar ḟlioċt Aoḋa Aṫlaiṁ mic Ḟlaiṫḃeartaiġ an trostáin atá Mac Suiḃne. Adeir fós gurab do Ġallaiḃ Clann tSíṫiġ; giḋeaḋ ní fíor ḋó sin, óir is follus gurab do ḟlioċt Colla Uais iad, agus gurab ó Ṡíṫeaċ mac Eaċḋuinn mic Alasdair mic Ḋóṁnaill, ó' ráiḋtear Clann nDóṁnaill Éireann agus Alban, tángadar. Adeir arís gurab do

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27. a mbunaḋasa, F. 28. gaoiḋiol, C, gaoḋal, *al.* 29. *al.* mág Ṁaṫġaṁna Ulaḋ. tSíṫe, F. 30. Ṁeic, MS. 31. agas an níḋ adeir gur ab ó Ursa, nó ó Bear (sloinnte atá i Saxaiḃ), F and H. 32. isaxoiḃ, F. Saxoin, C. Mág Ṁaṫġaṁna, C. Six following words not in F. gurb, C. 35. teaġ, F, C, and H. 36. Ulaḋ, C and H. 37. *Sic* in C. ṫoiġeaċt, F. 38. *Sic* in H; ó, C. 42. Ṁic Eoċaiḋ duiḃléin, H. Three words in brackets in F only. 43. Lifiċair, C. cinioḋ, C; cinéil, H; cinéal, N. 45. *al.* ngairmṫear 7 goirṫior.

antiquity concerning some of the nobles of Ireland, and to assert that they are foreigners in regard to their origin. Seven surnames, in especial, of the nobles of the Gael are mentioned by him, to wit, Mac Mahon, Mac Sweeny, Mac Sheehy, Macnamara, Cavanagh, Toole, and Byrne. He says that it is from Ursula (or Fitz Urse, a surname which is in England) Mac Mahon is derived, and that 'ursula' and 'bear' are equal, and that 'bear' and 'mahon' are alike (in meaning), and, accordingly, that it is from that house Mac Mahon of Ulster came. My answer to this reasoning is, that it is not more probable that Mac Mahon of Oriel[1] should have come from that house, in such fashion, according to the derivation of the word, than Mac Mahon of Thomond,[2] or O'Mahony of Carbry,[3] and as neither of these is from the house of Fitz Urse, or Bear, in England, neither is Mac Mahon of Ulster: but truly he is of the posterity of Colla-dá-Chríoch, son of Eochaidh Doimhléan, son of Fiachadh Sraibhtheine, son of Cairbre Lifeachar of the race of Eireamhón. The second race, the Mac Sweenys, he says that it is from a house in England which is called 'Swyn,' they have come; howbeit, 'Swyn' and 'Sweeny' are not equal, and, accordingly it is not from that house Mac Sweeny has sprung, but truly he is of the race of Niall: for it is from the posterity of Aodh Athlamh son of Flaithbheartach of the pilgrim-staff, Mac Sweeny comes. He also says that the Mac Sheehys are of the foreigners; however, that is not true, for it is known that they are of the posterity of Colla Uais, and that they have sprung from Sitheach, son of Eachdunn, son of Alastar, son of Dómhnall, from whom are named the Mac Donnells of Ireland and Scotland. Again he says that the Macnamaras

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[1] *Oirghialla, pl.* [2] *Tuath Mhumha.* [3] *Cairbre.*

tánador, C. 46. ní hón teaġ, C and F. 48. do tslioċt, C. ṁeic flaiṫḃiortaiġ, C. Thirteen words (after é) not in F. 49. tSíṫe, F and H. 50. ḋo, F, H, &c. 51. *al.* Eaċtainn. 52. *al.* Alasorainn. ráittior, C. 53. arís, H; *al.* fós. mar an gceudna, C.

Ġallaiḃ Clann Ṁic Conmara, agus gurab ó'n gcineaḋ do Ġallaiḃ ré' ráiḋtear 'Mortimer' tángadar; giḋeaḋ ní ḟíor sin, óir is ó ḋuine d'ár ḃ'ainm Cúmara ráiḋtear Clann Ṁic Conmara riu: agus is é is sloinneaḋ cinnte ḋóiḃ Síol Aoḋa, agus is ó Ċaisin mac Ċais, mic Ċonaill eaċluaiṫ do ṡíol Eiḃir tángadar, aṁail léaġtar i gcraoiḃsgaoileaḋ Ḋál gCais. Adeir, mar an gceudna, gurab ó'n mḂreatain Ṁóir tángadar na trí sloinnte seo, mar atá Síol mḂrain, Tuaṫalaiġ agus Caoṁánaiġ; agus ní fírinneaċ an suiḋeaḋ doḃeir ar an níḋ seo, mar go n-abair gurab focail Ḃriottáinis na trí focail úd. Ar dtús adeir gurab ionann 'brin' agus coillteaċ: [fágḃam gurab ionann 'brin' agus coillteaċ,] giḋeaḋ, ní ó'n ḃfocal so 'brin' adeirṫear Ḃranaiġ, aċt ó ainm óglaoiġ d'árḃ' ainm Ḃran Ṁúit. An dara níḋ adeir gurab ionann 'tol' agus cnocaċ, [agus gurab uaiḋ sin adeirṫear Tuaṫalaiġ]: [fágḃaim gurab ionann 'tol' agus cnocaċ]; giḋeaḋ ní cosṁail ré' raile 'tol' agus Tuaṫalaiġ, óir is ó ainm óglaoiġ d'árḃ' ainm Tuaṫal atá: uime sin is breugaċ baraṁail Spenser. Adeir arís gurab ionann 'caoṁán' agus láidir, agus gurab uaiḋ adeirṫear Caoṁánaiġ. Mo ḟreagraḋ air, gurab ionann caoṁán agus neaċ caoṁ nó áluinn, agus gurab uime gairṫear Caoṁánaiġ do Ċaoṁánċaiḃ ó Ḋóṁnall Caoṁánaċ, mac Ḋiarmuda na nGall. Is uime do lean an forainm do Ḋóṁnall féin, a ḃeiṫ ar n-a oileaṁain i gCill Caoṁáin i n-íoċtar Laiġean; agus is do Ċinnsiolaċaiḃ do réir a sloinnte iad. Giḋeaḋ, is follus do réir fírinne an tsean-

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54. ṁeic, C. on ċinioḋ, C. 55. *Mortumers*, MS. 56. ḋó so, F. 57. ṁeic na mara, C; con written over na in MS. con, H. 5, 32. asé as, C. aseaḋ as, F. 59. leuġtar, C. Five words not in H. 60. fós, C. 61. ḃriotáin, C. síos, F; *al.* cineaḋa so síos. .i., H. 62. mḃroin, C and H. 63. suiḋeaṁ, N; suiḋioġaḋ, C; suiḋiuġaḋ, H &c. mar a, H. 65. H and N six words in brackets. 68. *Sic* in C; ḃranṁuiġ, H. 69. Six words from H and N. 70. Six words also in brackets from F and H 5, 32. 71. re raile, C. 72. For óir, agus fós, F and H. Eight words before óir are from C and F, not

are of the foreigners, and that they came from a family of the Normans called Mortimer; however, that is not true, for it is from a person named Cúmara they are called children of Cúmara: the proper surname for them is the race of Aodh, and it is from Caisin, son of Cas, son of Conall of the swift steeds, of the race of Eibhear, they are derived, as may be read in the genealogical account of the Dal Cas. He states, likewise, that it is from Great Britain came these three following surnames, Byrne, Toole, and Cavanagh; and the proof which he offers for this statement is unreliable, where he says that these three words are British words. First, he says that 'brin' and 'woody' are alike (in meaning); I allow that 'brin' and 'woody' are the same, yet it is not from this word 'brin' the Byrnes are called, but from the name of a young warrior called Brannút.[1] Secondly, he says that 'tol' and 'hilly' are alike, and that it is from it the Tooles are named; I allow that 'tol' and 'hilly' are equal, yet 'tol' and 'Tuathal' are not like each other, for it is from the name of a warrior called Tuathal[2] they are (called): wherefore the opinion of Spenser is false. Once again he says that 'caomhan' and 'strong' are alike, and that it is from it the Cavanaghs are named. My answer to him is, that 'caomhan' is the same as a 'mild' or pleasant person, and that the Cavanaghs were so named from Dómhnall Caomhanach, son of Diarmuid of the foreigners. The epithet adhered to Domhnall himself from his having been nurtured in Kilcavan, in the lower part of Leinster;[3] and it is from the Kinsellachs[4] they are by descent. Moreover, it is manifest, according to genuine record, that these three

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[1] *Brandubh* or *Brandúth*. [2] or *Tuathghal*. [3] In the south of Co. Wexford. [4] *i.e.* Ui Cinnsiolaigh.

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in H or N. da ngairṫi, H and F, for d'árḃ' ainm. 73. aríḋiri, C; arís, *al.*; an treas níḋ adeir, F, H, and N. 74. ón ḟocal sin caoṁán, F. gurab ó'n ḃfocalsa 'caoṁán', H. 76. do gairmeaḋ, F; gairtior, C; uime sin do gairmeaḋ, H. 79. ar mbeiṫ, F and H. 81. treanċais, C.

ċusa, [gurab do Ġaeḋealaiḃ na trí cineaḋa soin, agus] gurab do ṡlioċt Ḟiaċaiḋ Aiceaḋa mic Ċaṫaoir ṁóir rí Éireann na trí sloinnte seo, amail léaġtar i gcraoḃsgaoileaḋ Laiġean. Is iongnaḋ liom cionnus fuair Spenser ann féin láṁ do ċur i sna neiṫiḃ seo do ḃí 'na n-ainḃfios air, aċt aṁáin munab ar sgáṫ ḃeiṫ 'na ḟiliḋ tug cead cumadóireaċta ḋó féin; mar fá gnáṫ leisean agus le n-a ṡaṁail eile, iomad finnsgeul filiḋeaċta do ċumaḋ agus do ċóruġaḋ le briaṫraiḃ blasda, do ḃreugaḋ an léaġṫóra.

V.

Adeir Stanihurst gurab í an Ṁiḋe fá cuid ronna do Ṡláinge mac Deala mic Lóiċ; giḋeaḋ ní fíor dó sin. Óir do réir an Leaḃair Gaḃála, ní raiḃe do Ṁiḋe ann i n-aimsir Ṡláinge aċt an aon-tuaiṫ fearainn atá láiṁ re hUisneaċ, go haimsir Ṫuaṫail Ṫeaċtṁair: agus mar adeir gurab ó Ṡláinge adeirtear baile Ṡláine, agus, d'á réir sin, gurab í an Ṁiḋe an ṁír ronna ráinig ó n-a ḃráiṫriḃ é, níor ċóra a ṁeas gurab í ráinig mar roinn dó, ioná a ṁeas gurab í Cúigeaḋ Laiġean ráinig mar roinn ċuige, agus gurab uaiḋ ainmniġṫear Innḃear Sláinge, ṡniġeas tré lár Laiġean go Loċ-garman; agus fós gurab uaiḋ ainmniġṫear Dúṁa Ṡláinge ré' ráiḋtear Dionn-ríoġ ar ḃruaċ Ḃearḃa, idir Ċeaṫarlaċ agus Léiṫġlinn, do'n leiṫ ṫiar do'n Ḃearḃa, agus gurab é fá longṗort coṁnuiġṫe ḋó, agus gurab ann fuair bás.

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82. Eight words in brackets from F, H, and N, not in C. [ciniḋ, F and H.] 84. C, three words not in F. iad, F, H, and N. Eight words after Éireann from C not in F. 87. aṁáin, aḃáin, C. 88. cumadóraċta, F. 90. a ccóruġaḋ, F and H. 91. leiġṫeora, H.

V. 4. an euntuaiṫ ḟearainn, C: aon tuaṫ aṁáin ḟearainn, F and H; tuaiṫ, N. 6. Sláine, C. 7. ráinic mar ṁír ronna ó n-a ḃráiṫriḃ é, H. an Ṁiḋe ráinic mar ṁír ranna ḋo, F and N. 8. Nine words from gurab í

peoples are of the Gael, and that these three surnames are of the posterity of Fiachadh Aiceadh, son of Cathaoir the Great, king of Leinster, as may be read in the genealogical account of Leinster. I am surprised how Spenser ventured to meddle in these matters, of which he was ignorant, unless that, on the score of being a poet, he allowed himself license of invention, as it was usual with him, and others like him, to frame and arrange many poetic romances with sweet-sounding words to deceive the reader.

V.

Stanihurst asserts that Meath was the allotted portion of Slainghe, son of Deala, son of Loch; howbeit, that is not true for him. For, according to the Book of Invasion, there was of Meath, in Slainghe's time, but one district of land only, which lies hard by Usna,[1] (and so) till the time of Tuathal the Welcome: and where he says that it is from Slainghe the town of Slane is called, and, consequently, that Meath was the allotted share which came to him from his brothers, it is not more reasonable to suppose that it was his share than to suppose that it was the province of Leinster that was allotted to him, and that it is from him is named Inver Slaney[2] which flows through the midst of Leinster to Lochgarman (or Wexford);[3] and that it is from him is named Dumha Slainghe, otherwise called Dionnriogh, on the bank of the Barrow, between Carlow[4] and Leighlin,[5] on the west side of the Barrow, and that it was his fortified residence, and that it was there he died.

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[1] *Uisneach.* [2] *Innbhear Slainghe*; *i.e.* the firth (or *fiord*) of Slaney: meaning strictly the mouth of the Slaney, or Wexford Haven. [3] *Loch-gCarman.* [4] *Ceatharlach.* [5] *Leithghlinn.*

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to the same in the next line are in C, not in H. 9. fa mír ronna do, F and H. 10. innḃior, C ; inḃear, H. ḟniḋios, C. 12. ráiḋtear, twice, F and H. 13. Ceiṫiorlaċ, F. 14. *Sic* in C and H ; ṫoir, N. ·coṁnuiḋe *al.*

Ní hiongnaḋ gan fios an neiṫ seo do ḃeiṫ ag Stanihurst, agus naċ faca seanċus Éireann riaṁ, ar a mbiaḋ fios a dál aige; agus measaim naċ mór an lorg do ḃí aige orra, mar go ḃfuil sé coṁ ainḃfiosaċ sin i ndálaiḃ Éireann go n-abair gurab i san Múṁain atá Ros-mic-Triuin, agus gurab cúigeaḋ nó 'Proiḃinnse' an Ṁíḋe i n-aġaiḋ Ċambrens féin, naċ áirṁeann an Ṁíḋe mar ċúigeaḋ, agus i n-aġaiḋ Leaḃair Gaḃála Éireann. Mar roinneas Stanihurst Éire, go ndéin leaṫ d'Ḟine Gall ar leiṫ, agus an leaṫ eile d'Éirinn ó sin amaċ idir Gall agus Gaeḋeal; agus fós mar adeir naċar ḃ'fiu leis an gcoilíneaċ is lúġa i ḃFine Gall cleaṁnas do ḋéanaṁ leis an nGaeḋeal buḋ uaisle i nÉirinn, mar adeir 'na ċroinic:—"An tí is ísle do na coilíniḃ d'á n-áitiġeann i san gcúigeaḋ Gallda, ní ṫiuḃraḋ a inġean féin pósda do'n 'ṗrionnsa' is mó d'Éireannċaiḃ." Fiafraiġim do Stanihurst cia buḋ honóraiġe, buḋ huaisle, nó buḋ dílse do ċoróin na Sacsan, nó cia buḋ feárr do ḃarántaiḃ re cosnaṁ na hÉireann do ċoróin na Sacsan, coilíniġe Ḟine Gall 'náid na hiarlaiḋe uaisle atá i n-Éirinn do Ġallaiḃ, mar atá iarla Ċille-dara, do rinne cleaṁnas le Mac Cárrṫaiġ riaḃaċ, le hUa Néill, agus le droing eile d'uaislib Gaeḋeal; iarla Ur-Ṁúṁan le hUa Briain, le Mac Giolla-Ṗádraig, [agus le hUa Cearḃaill]; iarla Deas-Ṁúṁan le Mac Cárrṫaiġ mór; agus Iarla Ċlainne Riocaird le hUa Ruairc. Ní áirṁim 'uícoint' 'náid barúin do ḃí coṁ uasal re haon-ċoilíneaċ d'á raiḃe i

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16. neiṫe, F and C. 17. naċ ḃfacaiḋ, F and H. 18. fios seandála na hÉireann, F and H. asead measaim, F. 19. *Sic* in F; go ḃfuil coṁ a. agus sin, C. 20. go n-abair, F. 21. cóigioḋ, C. provinsi, F. 23. leaḃar nGaḃál, C. 24. Go ndéan, H. 26. fós, not in F. 28. leis an mac Gaoiḋil is uaisle, F and H. mar adeir sé féin, H. 29. cuiliniḃ, C; cuilionaċaiḃ, H; coilíneaċaiḃ, *al.* 30. Ġallḋa, *al.* ṫioḃraḋ, MS. i ḃpósaḋ, H; re ṗósa, N. 31. is uaisle, N. 32. annso, F, H, and *al.* 33. Fourteen words in C, not in H or N, from Sacsan to the same in the next line. 35. na hiarlaḋa, H; hiarluiġ, N. 36. mág, C. mag, F. 37. hO, C and F. 38. leis ó mBriain, C and F. 39. [Not in

It is no marvel that Stanihurst should be without knowledge of this matter, since he had never seen the records of Ireland, from which he might have known her previous condition; and I fancy he did not make any great inquiry after them, since he is so ignorant about Irish affairs that he asserts Rosmactriuin[1] to be in Munster, and that Meath is a province, (or 'fifth'), in opposition even to Cambrensis, who does not reckon Meath as a province, and contrary to the Book of Invasion of Ireland. As Stanihurst divides Ireland, he makes up one half from the race of the foreigners[2] apart, and the other half of Ireland outside that (jointly) between Gall and Gael; and, moreover, he says that the least colonist among the race of the foreigners would not deem it fitting to form a matrimonial alliance with the noblest Gael in Ireland; thus, he says, in his chronicle:—"The most lowly of the colonists who dwell in the foreign province would not give his daughter in marriage to the greatest prince among the Irish."[a] I ask Stanihurst which were the more honourable, the more noble, or the more loyal to the crown of England, or which were better as securities for preserving Ireland to the crown of England, the colonists of Fingall, or the noble earls of the foreigners who are in Ireland, such as the earl of Kildare, who contracted alliance with Mac Carthy *riabhach*,[3] with O'Neill, and with others of the nobles of the Gael; the earl of Ormond[4] with O'Brien, with Mac Gil Patrick, and with O'Carroll; the earl of Desmond[4] with Mac Carthy *mór*,[5] and the earl of Clanricard with O'Ruarc. I do not reckon the viscounts nor the barons, who were as noble as any settler who was ever in Fingall, and by whom

[a] Colonorum omnium ultimus qui in Anglica provincia habitat filiam suam vel nobilissimo Hibernorum principi in matrimonium non daret.

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[1] Ross, Co. Wexford.

[2] *Fine Gall*, *i.e.* Fingall.

[3] *riabhach*, swarthy.

[4] *Ur Mhumha: Deas Mhumha.*

[5] *mór*, great.

C or F.] 40. ıaꞃla Connaċꞇ, F and *al.* 41. Leıꞅ [H, ꞃıꞅ] ó Ruaıꞃc, F and *al.* *Vice-comites*, *al.*; ḃıcoınꞇ, H; *vice-count*, N. 42. ꝺo ḃí (twice), F.

ḃḟine Gall riaṁ, ag ar' pósaḋ a n-ingeana go minic le huaisliḃ Gaeḋeal. Is follus fós gur mionca do ċuir coróin na Sacsan cúram cosnaiṁ agus coiméid na hÉireann ar ioċt na n-iarlaḋ do rinne cleaṁnas le Gaeḋealaiḃ ioná ar ioċt a rabadar do ċoilíneaċaiḃ i ḃḟine Gall riaṁ. Mar sin ní ṁeasaim créad as naċ doġéanadaois cleaṁnas le huaisliḃ Éireann, aċt munab do ḋiṁeas ar a ḃfoluiġeaċt féin, ná'r ṁeasadar gur ḃ'ḟiu iad coṁ-uaisle Gaeḋeal do ḃeiṫ i n-a gcleaṁnas.

Measaim ar olcas an teastais doḃeir Stanihurst ar Éireannċaiḃ, gurab ionċuir ó ṫeist é, do ḃríġ gurab d'aon-toisg ar ḟuráileaṁ droinge do ḃí fuaṫṁar d'Éireannċaiḃ do scríoḃ go maslaiġṫeaċ orra; agus saoilim gurab é fuaṫ na n-Éireannaċ ceud-ḃallán do ṫarraing iar ndul i Sacsaiḃ ar dtús do ḋéanaṁ léiġinn dó, agus go raiḃe 'na ṫoirrċeas bronn aige nó gur sgeiṫ le n-a scríḃinn é, ar dtoiḋeaċt i n-Éirinn dó. Ní beag liom do ċoṁarṫa fuaṫa do ḃeiṫ aige ar Éireannċaiḃ, mar doġeiḃ loċt ar ċoilíneaċaiḃ ḟine Gall tré n'ár ḋíḃirsiod an Ġaeḋealg as an tír an tan do ruaigsiod an ḟoireann do ḃí ag áitiuġaḋ na tíre rómpa. Adeir fós dá ḃfeaḃas do ṫeangaiḋ an Ġaeḋealg, an tí do ḃlaisfeaḋ í, go mblaisfeaḋ maraon ria doiḃeusa na droinge d'ar ṫeanga í. Créad is iontuiġṫe as so, aċt go raiḃe an oiread soin d'ḟuaṫ ag Stanihurst d'Éireannċaiḃ gurḃ' olc leis gurab gabáltas Críostaṁail do rinneadar Gaill ar Éirinn

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43. coiṁ-meinic, *al.* 44. fós, not in F. 45. coiṁeid, C; coiméadta, F; cosanta: coimétta; coiméadṫa, *al.* 45. From ag ar pósaḋ, line 43, to riaṁ, line 48, is omitted by Haliday. 46. [do luaiḋeamar, F and *al.*] 47. do ċuilínib, C and F. 49. naċ deundaois, C; déanadáis, H. dén, F. le Gaoiḋealaiḃ, N. 50. do ṁiṁeas, N. a ḃfoluiḋioċt, C. 51. coṁ-uaisle ċáiċ, [ċáiġ, F.] H and *al.* i gc. riu., F. 53. gur ḃ'inċurṫa, H. ar ḟoirinn na hÉireann, *al.* gur b., F. 54. eile, in F. fuaṫṁor, C and *al.* 56. céudbollan, C. 57. artúr, C. 58. no gor sgé, C.

frequently their daughters were given in marriage to the nobles of the Gael. It is, moreover, manifest that it is more frequently the English authorities entrusted the care of defending and retaining Ireland to the charge of the earls [whom we have mentioned] who made alliance with the native Irish, than to the charge of all the settlers that ever were in the English pale. Wherefore I conceive not whence it is that they do not contract alliance with the nobles of Ireland, unless it be from disesteem for their own obscurity, so that they did not deem themselves worthy to have such noble Gaels in their kinship.

From the worthlessness of the testimony Stanihurst gives concerning the Irish, I consider that he should be rejected as a witness, because it was purposely at the instigation of a party who were hostile to the Irish that he wrote contemptuously of them; and, I think, that hatred of the Irish must have been the first dug he drew after his first going into England[1] to study, and that it lay as a weight on his stomach till, having returned to Ireland, he ejected it by his writing. I deem it no small token of the aversion he had for the Irish, that he finds fault with the colonists of the English province for that they did not banish the Gaelic from the country at the time when they routed the people who were dwelling in the land before them. He also says, however excellent the Gaelic language may be, that whoever smacks thereof, would likewise savour of the ill manners of the folk whose language it is. What is to be understood from this, but that Stanihurst had so great an hatred for the Irish, that he deemed it an evil that it was a Christian-like conquest the Gaill had

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[1] *Sacsa*, England; *i Sacsaibh*, *dat. pl.*, *i.e.* among the English.

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59. iar dteaċt, *al.* 60. do ḃeiṫ d'É. aige, F. 61. *Sic* C; a gcuilíniḃ, F. mur, H. díbreaḋ leo, F, H, &c. 62. a nGaoiḋealg, C; an Ghaoiḋealg, H; an Ġaoiḋiolg, N. Do ruagaḋ leo, F and H; do rugaḋ buaḋa leó ar an ḟuirinn, N. 63. fós, not in F. 64. An teanga, N. ḃlaisfioḋ, C; ḃlasfaḋ, F and N. 65. ré, F. darab t., F. 68. *Sic* H; MS., *conquest*, C and N. ar É. 7, not in F.

agus ar Ġaeḋealaiḃ, agus naċ gaḃáltas pagánta. An tí,
iomorro, doġní gaḃáltas Críostaṁail, is lór leis umlaċt
71 agus dílse d'ḟaġḃáil ó'n ḃfoirinn claoiḋtear leis, agus
72 foireann nuaḋ eile do ċur uaiḋ féin d'áitiuġaḋ na tíre ar
a dtéid a neart mar aon re luċt na críċe sin. An tí fós
74 doġní gaḃáltas pagánta, is eaḋ is nós dó, léirsgrios
75 do ṫaḃairt ar an ḃfoirinn claoiḋtear leis, agus foireann
76 uaiḋ féin do ċur d'áitiuġaḋ na críċe ġaḃas le neart. An
77 tí trá doġní gaḃáltas Críostaṁail, ní ṁúċann an teanga
78 bíos roiṁe i san gcríċ ċuireas fa n-a smaċt: agus is mar
79 sin do rinne Uilliam 'Concor' ar na Sacsaiḃ. Níor ṁúċ
80 teanga na Sacsanaċ, do ḃríġ gur ḟágaiḃ foireann na
teangaḋ do ċoiméad i san gcríċ, ionnus go dtáinig de sin
82 an teanga do ḃeiṫ ar bun ag Sacsanċaiḃ ó sin i leiṫ.
Giḋeaḋ, is gaḃáltas pagánta do rinne Hengist taoiseaċ
na Sacsanaċ ar na Breaṫnaċaiḃ, mar gur sgrios sé a
85 hurlár na Breatan iad, agus gur ċuir foireann uaiḋ
86 féin i n-a n-áitiḃ; agus iar ndíbirt ċáiċ go hiomlán dó,
87 do ḋíbir a dteanga leo. Agus an nós ceudna fá mian le
88 Stanihurst do ḋéanaṁ ar Éireannċaiḃ; óir ní féidir an
89 teanga do ḋíbirt, gan an luċt d'ár teanga í do ḋíbirt:
agus do ḃríġ go raiḃe mian na teangaḋ do ḋíbirt
air, do ḃí, mar an gceudna, mian díbearṫa na foirne
92 d'ár teanga í air, agus, d'á réir sin, do ḃí fuaṫṁar
93 d'Éireannċaiḃ; agus mar sin, níor ḃ'ionġaḃṫa a ṫeist ar
Éireannċaiḃ.

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71. *Sic* H and N; díslioċt, C. 72. uaiḋe, C, and uaiḋ; uaḋ, *al.* Ḟ. uaiṫ féin do ċur ag coṁ-áitiuġaḋ na críċe mar aon riu innte, *al.* 74. as eaṫ as, F. 75. nuaḋ oile, F and H. 76. do ċor, C. dáitioḋaġ, C 76. na tíre ar a dtéid a neart, F. 77. iomorro, *al.* an *Conquest* no as gabáltas, C. 77. *Conquest*, nó in g., F. 77. an teanguiḋ, C 78. is an gcríċ, C. ċríċ, F. 79. [buaḋaċ *al.*] 80. Teanguiḋ, C Fuṙtain a tteangṫa [na teangan, F] do ċoiṁeud isin gcríċ, C. 82. sai

achieved over Ireland and the Gael, and not a pagan conquest. For, indeed, he who makes a Christian conquest thinks it sufficient to obtain submission and fidelity from the people who have been subdued by him, and to send from himself other new people to inhabit the land over which his power has prevailed, together with the people of that country. Moreover, it is the manner of him who makes a pagan conquest, to bring destruction on the people who are subdued by him, and to send new people from himself to inhabit the country which he has taken by force. But he who makes a Christian conquest extinguishes not the language which was before him in any country which he brings under control: and it is thus William the Conqueror did as regards the Saxons. He did not extinguish the language of the Saxons, seeing that he suffered the people who used that language to remain in the country, so that it resulted therefrom that the language has been preserved from that time down among the Saxons. Howbeit, it is a pagan conquest which Hengist, the chief of the Saxons made over the Britons, since he swept them from the soil of Britain, and sent people from himself in their places ; and having altogether banished everyone, he banished their language with them. And it is the same way Stanihurst would desire to act by the Irish; for it is not possible to banish the language without banishing the folk whose language it is: and, inasmuch as he had the desire of banishing the language, he had, likewise, the desire of banishing the people whose language it was, and, accordingly, he was hostile to the Irish; and so his testimony concerning the Irish ought not to be received.

ċríċ o ḟoin i leiṫ ag Saxonaiḃ, *al.* 85. Ḃriottáine, C. orlár, C. 86. ċaiġ, F; dó, not in F. 87. an teanga, F. do ḋíbeir a tteanguiḋ leo, C. a ḟaṁail, F. do, F. 88. ní héidir, C, F, and H; ní ḟéidir, N. 89. an teangaiḋ, F. an ḟoirneann, F. ṫeangaiḋ, C; ṫeanga, H; teanga, F. 92. C adds do ḋíbeirt; not in F or N. fuaċmor d'é., C. 93. *Sic* F and C; níor ġabṫa, H.

Doġeiḃ, mar an gceudna, Stanihurst loċt ar ḃreiṫeaṁnaiḃ tuaiṫe na hÉireann, agus ar a leaġaiḃ: giḋeaḋ is iongnaḋ liom mar fuair ann féin loċt d'ḟaġḃáil ionnta, agus naċar ṫuig ceaċtar díoḃ ná an teanga a raiḃe ealaḋa gaċ aicme ḋíoḃ, ar mbeiṫ ḋó féin aineolaċ ainḃfiosaċ i san nGaeḋeilg fá teanga ḋóiḃ-sean, agus i n-a raiḃe an breiṫeaṁnas tuaiṫe agus an leiġeas scríoḃṫa. Óir ní raiḃe ar cumas ḋó-san an breiṫeaṁnas tuaiṫe nó an leiġeas do léiġeaḋ i san teangaiḋ i n-a raḃadar, agus dá léiġṫí ḋó iad, ní raiḃe tuigse aige orra. Measaim, d'á réir sin, gurab ionann dáil ḋó ag díommolaḋ an dá ealaḋan do luaiḋeamar, agus dáil an daill do ḋíommolfaḋ daṫ eudaiġ seaċ a ċéile: óir mar naċ féadann an dall breaṫnuġaḋ do ḋéanaṁ idir an dá ḋaṫ, do ḃríġ naċ faiceann ceaċtar díoḃ, mar an gceudna, níor ḃ'ḟéidir leisean, breiṫeaṁnas do ḋéanaṁ idir an dá ealaḋain reaṁráiḋte, do ḃríġ ná'r ṫuig riaṁ na leaḃair i n-a raḃadar scríoḃṫa, agus fós ná'r ṫuig na hollaṁain d'ár ḃ'ealaḋain iad, do ḃríġ gurḃ' í an Ġaeḋealg aṁáin fá teanga ḋíleas dóiḃ, agus go raiḃe seisean tríd agus tríd aineolaċ innte.

Doġeiḃ fós loċt i n-aos seanma na gcláirseaċ i n-Éirinn, agus adeir naċ raiḃe ceol ionnta. Is cosṁail naċar ḃreiṫeaṁ éisean ar ċeol 'san mbioṫ, agus go háiriṫe ar an gceol nGaeḋealaċ, ar mbeiṫ aineolaċ i sna riaġlaċaiḃ ḃeanas ris dó. Saoilim naċar ṫuig Stanihurst gurab aṁlaiḋ do ḃí Éire 'na ríoġaċt ar leiṫ léi féin, aṁail doṁan mbeag, agus na huaisle agus na

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1. fós, F and H. 2. air leaġaiḃ na hÉireann, H. 3. leam, C.
4. *Sic* in F and H; neaċtar, C. 5. i n-a raiḃ ealaḋa gaċ druinge ḋíoḃ, H. aineolaċ, not in F. 6. isin, C. Gaoiḋeilg, C and F.
9. na, C. leuġaḋ, C. 10. tuigse, H. tuigsi, F; tuigsin, *al.*
11. dál, F and C. 12. dimolaḋ, H. ealaḋain, H. 13. -faiḋ, C.
Seven lines after ċéile are not in C, but are given in F, H, N, &c. 14. mur

Stanihurst also finds fault with the lawgivers of the country, and with its physicians: although I wonder how he ventured to find fault with them, seeing that he understood neither of them, nor the language in which the skill of either class found expression, he being himself ignorant and uninformed as regards the Gaelic, which was their language, and in which the legal decisions of the country and the (books of) medicine were written. For he was not capable of reading either the law of the land or the medicine in their own language, and if they had been read to him, he had no comprehension of them. Accordingly, I think that it is the same case with him, depreciating the two faculties we have mentioned, and the case of the blind man who would discriminate the colour of one piece of cloth from another: for as the blind man cannot give a decision between the two colours, because he does not see either of them, in like manner, it was not possible for him to form a judgment between the two aforesaid faculties, inasmuch as he never understood the books in which they were written, and did not even understand the doctors whose arts these were, because the Gaelic alone was their proper language, and he was out and out ignorant of it.

He finds fault also with those who play the harp in Ireland, and says, that they have no music in them. It is likely that he was not a judge of any sort of music, and especially of Irish music, he being unacquainted with the rules which appertain to it. I think Stanihurst has not understood that it is thus Ireland was (being) a kingdom apart by herself, like a little world, and that the nobles and the learned who were there long ago arranged to have

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naċ féidir leis, H. 15. faicionn, H; bfacaiḋ, N. 20. da rab, *al.* gur b'í an gaoiḋiolg, N. 21. N reads iona raibe seirsion aineolgaċ [*al.* ainbfiosaċ]. 23. air an aois seanma, H. 25. naċ breiṫeaṁ, N. 'san biṫ, F; bioṫ, *al.* 26. nGaoiḋiolaċ, C; air an cceol nGaoḋalaċ so na hEireann, F and H. 29. *Sic* C; beag, F; big, H.

hollaṁain do ḃí innte i n-alló, gur ċumadar breiṫeaṁnas, leiġeas, filiḋeaċt agus ceol agus riaġlaċaiḃ cinnte riu do ḃeiṫ ar bun i n-Éirinn: agus mar sin níor ċneasda ḋó-san breiṫeaṁnas mearḋána do ḋéanaṁ [nó do ḃreiṫ] ar ċeol na hÉireann d'á loċtuġaḋ. Is iongnaḋ liom naċar léiġ Cambrens i san naoṁaḋ caibidil deug, mar a molann ceol na n-Éireannaċ, aċt munab eaḋ do ċuir roiṁe céim do ḃreiṫ tar Ċambrens ag cáineaḋ na n-Éireannaċ: óir ní ḟuil níḋ 'san mbioṫ is mó i n-a molann Cambrens Éireannaiġ ioná i san gceol nGaeḋealaċ. Ag so mar adeir i san gcaibidil ċeudna:—"I n-aḋḃaḋaiḃ ceoil aṁáin doġeiḃim díċeall an ċiniḋ seo somolta, mar a ḃfuil tar an uile ċineaḋ d'á ḃfacamar cliste go doiṁearta." Ag so mar adeir fós do réir na caibidile ceudna an tuarasgḃáil doḃeir ar an gceol nGaeḋealaċ, ag a ṁolaḋ:—"Doġníḋṫear a n-oirfide (ar sé) iomlán oireaṁnaċ le luas taiġiuir, le coṁṫrom eugcosṁail, agus le coiṁṫeaċt ainḟreagarṫaċ ré ċéile." As so is iontuigṫe, do ṫeist Ċambrens, gurab breugaċ do Stanihurst a ráḋ naċ ḃí ceol i san oirfide Éireannaiġ. Ní fíor dó, mar an gceudna, an níḋ adeir gurab dall do ḃidís urṁór aosa seanma na hÉireann; óir is follus an tan ro sgríoḃ seisean a sdáir, gurab lia neaċ súileaċ do ḃí re seinm i n-Éirinn ioná duine dall, agus mar sin ó sin i leiṫ, agus anois, bíoḋ a ḟiaḋnaise sin ar ár luċt coṁaimsire.

Tuig, a léaġṫóir, go raḃadar trí hearbaḋa ar Stanihurst re sgríoḃaḋ sdáire na hÉireann, as ná'r ċóir cion sdáraiḋe do ṫaḃairt air. An dtús, do ḃí sé

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30. gur, F and H. do, C. 31. go r. c. C; agus riaġlaċa cinnte do ḃí air bun, H; gur cumaḋ . . . 7 r. c. riu, do ḃeiṫ ar bun, N. 35. is in 19 ca, C. 36. C omits aċt. aċt munab é, H; eaḋ, F. 38. ní san biṫ, F. 39. nGaoiḋiolaċ, C; iná is an ċeol Gaoḋalaċ, H. 40. isin ċaibidil ċeudna, C. i n-aḋḃaiḃ, H; an aḋḃannuiḃ, *al.* ciuil, C and H. 41. diṫċioll, F. mar a ḃfuilid, F. 42. *Sic* H; clisde, MS. 43. mar adeir fós, not in F. 44. d'á ṁ., *al.* 45. re, C. 46. luas taiuir, F and *al.* 49. oirfideaḋ eirionnaċ, H; oirfid, F and *al.* éirionnaiġ (*fem.*), F and C.

jurisprudence, medicine, poetry, and music established in Ireland with appropriate regulations: and, therefore, it was not seemly for him to have formed and delivered a hasty rash judgment censuring the music of Ireland. It is a marvel to me that he had not read Cambrensis in the nineteenth chapter, where he praises the music of the Irish, unless it were that he had determined to attain a degree beyond Cambrensis in disparaging the Irish: for there is nothing at all in which Cambrensis more commends Irishmen than in the Irish music. Here is what he says in the same chapter:—"In instruments of music alone I find the diligence of this nation praiseworthy, in which, above every nation that we have seen, they are incomparably skilful."[a] As he says further, according to the same chapter, here is the information he gives concerning Irish music, praising it:—"Their melody, says he, is perfected and harmonized by an easy quickness, by a dissimilar equality, and by a discordant concord."[b] From this it may be understood, on the testimony of Cambrensis, that it is false for Stanihurst to say that there is no music in Irish melody. It is not true for him, either, what he says, that the greater part of the singing folk of Ireland are blind; for it is clear that, at the time he wrote his history, there was a greater number of persons with eyesight engaged in singing and playing than of blind people, so from that down, and now, the evidence may rest on our contemporaries.

Understand, reader, that Stanihurst was under three deficiencies for writing the history of Ireland, on account of which it is not fit to regard him as an historian. In the first

[a] In musicis solum instrumentis commendabilem invenio gentis istius diligentiam, in quibus, prae omni natione quam vidimus incomparabiliter est instructa.

[b] Tam suavi velocitate, tam dispari paritate, tam discordi concordia, consona redditur et completur melodia.

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53. ale, C; alle, F. 55. leuġṫóir, C; leiġṫeoir, H. 57. ar tús C; air ttús, H. sé, not in F.

ró-óg, ionnus naċ raiḃe uain aige ar ċuartuġaḋ do ḋéanaṁ ar ṡeanċus na críċe seo ar ar' ġaḃ do láiṁ scríoḃaḋ. An dara hearbaiḋ, do ḃí sé dall aineolaċ
61 i dteangaiḋ na tíre i n-a raiḃe seanċus agus seandála na
62 críċe, agus gaċ foirne d'ár áitiġ innte; agus mar sin,
63 níor ḃ'ḟéidir dó a bfios do ḃeiṫ aige. An treas earbaiḋ,
64 do ḃí sé uaillṁianaċ, agus d'á réir sin, do ḃí súil aige le
65 meuduġaḋ d'ḟaġḃáil ó'n droing lér' gríosaḋ é le scríoḃaḋ
go holc ar Éirinn: agus fós, re linn ḃeiṫ 'na ṡagart 'na
67 ḋiaiḋ sin dó, do ġeall gairm tar ais do ḋéanaṁ ar ṁórán
do na neiṫiḃ maslaiġṫeaċa do scríoḃ ar Éirinn, agus
69 doċluinim go bfuil sé i gclóḋ anois re n-a ṫaisbéanaḋ
i n-Éirinn.

71 Adeir Stanihurst an tan ḃíd Éireannaiġ ag coṁrac,
72 nó ag bualaḋ a ċéile, go n-abraid mar ċoṁairc do ġuṫ
73 árd, 'Ṗaro, Ṗaro,' agus saoilid seisean gurab ó'n bfocal
74 so 'Ṗarao,' fá hainm do ríġ Éigipte ċleaċtaid mar
ċoṁairc é: giḋeaḋ ní fíor dó sin, óir is ionann é agus
76 'faire, faire ó,' nó 'ó faire,' ag a ráḋ ris an rann eile
77 ḃeiṫ ar a gcoiméad, aṁail adeir an Ḟrancaċ 'garda,
78 garda,' an tan doċí a ċoṁarsa i nguais.

VI.

1 Cuirid 'Doctor Hanmer' i n-a ċroinic, gurab é
2 Bartolinus buḋ taoiseaċ ar Ġaeḋealaiḃ ag teaċt i
3 n-Éirinn dóiḃ, agus is do Ṗartolón ġairear Bartolinus
4 ann so. Giḋeaḋ, do réir seanċuis na hÉireann, do ḃádar
5 tuilleaḋ agus seaċt gcéad bliaḋan idir ṫeaċt Ṗartolóin

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61. tteanguiḋ, C; tteangain, F, H, and N. 62. í, F, H, and N. 63. leis for dó, F and *al.* read:—leis fios seanċusa nó seandála na hÉirionn do ḃeiṫ aige, F. 'earḃaiḋ, H; also written earḃuiḋ and earḃa. F adds do ḃí airsion. 64. le, not in F. 65. dfaġáil, MSS. 67. da éis sin, F and H. F, H, and N add (1) maille re scríḃinn. ar mórán, C, &c. 69. agcló, C. 71. coṁrag, F. 72. coṁarc, *al.*

place, he was too young, so that he had not had opportunity for pursuing inquiry concerning the antiquity of this country, on which he undertook to write. The second defect, he was blindly ignorant in the language of the country in which were the ancient records and transactions of the territory, and of every people who had inhabited it; and, therefore, he could not know these things. The third defect, he was ambitious, and accordingly, he had expectation of obtaining an advantage from those by whom he was incited to write evil concerning Ireland: and, moreover, on his having subsequently become a priest, he promised to recall most part of the contemptuous things he had written concerning Ireland, and I hear that it is now in print, to be exhibited in Ireland.

Stanihurst says that when Irishmen are contending, or striking each other, they say as a shout with a loud voice, 'Pharo, Pharo,' and he thinks that it is from this word 'Pharao,' which was a name for the king of Egypt, they use it as a war-cry: howbeit, that is not true for him, for it is the same as 'watch, watch O,' or, 'O take care,' telling the other party to be on their guard, as the Frenchman says, '*gardez, gardez*,' when he sees his neighbour in danger.

VI.

Dr. Hanmer states in his chronicle that it was Bartholinus who was leader of the Gaels at their coming into Ireland, and it is to Partholon he calls Bartholinus here. However, according to the ancient record of Ireland, there were more than seven hundred years between the coming of Partholon and the

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73. ón ḟocal, F. 74. na h-É., F. 74. cleaċtaḋ leo, H; cleaċtor leo, F. 76. rann, C, F, &c.; roinn, *al.* 77. Frangcaċ, C. *gardez, gardez*, H. 78. aḋċí, F, H, and N; atċí, *al.*

VI. 1. *Sic* C; doctúir, F. 2. Ġaoiḋiolaiḃ, C. 3. as, C. ġoirios, C; ġairmeas, F; ġairmios, H. 4. ḟeanċusa, H. 5. tuillioḋ, C; tuille, H. bliaḋain, C. bliaḋan, *al.*

agus teaċt Ċlainne Ṁíliḋ go hÉirinn. Óir i gcionn trí ċéad bliaḋan iar ndílinn táinig Parṫolón, agus i gcionn míle ar ċeiṫre fiċid bliaḋan i ndiaiḋ díleann, tángadar mic Ṁíliḋ go hÉirinn. Agus do ḃreaṫnuġaḋ Ċamden is córa creideaṁain do ḟeanċus Éireann i san níḋ seo ioná do ḃriaṫraiḃ Hanmer. Ag so mar adeir:—"Tugṫar a urraim féin do'n tseanċus i sna neiṫiḃ seo" (ar sé); agus má is iontugṫa do ḟeanċus i san mbioṫ ar son ḃeiṫ arsaiḋ, is díol urrama dá ríriḃ seanċus Éireann, do réir an Ċamden ċeudna, i san leaḃar d'á ngairṫear 'Britannia Camdeni,' mar a n-abair, ag laḃairt ar Éirinn:—"Ní héigcneasda a duḃraḋ le Plutarċus Ogigia, eaḋon ró-arsaiḋ, ris an oiléan so." Cuiriḋ Camden 'réasún' ris so, agus ag so mar adeir:—"A cuiṁne ró-ḋuiḃeacánta seanċusa ṫairrngid a sdáire féin (ag laḃairt ar Éireannċaiḃ), ionnus naċ fuil i n-uile ḟeanċus na n-uile ċineaḋ eile aċt nuaiḋeaċt, nó (beagnaċ) naoiḋeantaċt," láiṁ re seanċus na hÉireann: agus uime sin, gur córa creideaṁain dó ioná do ḋoctúir Hanmer, naċ faca seanċus Éireann riaṁ.

Adeir an t-úġdar ceudna gurab é rí Loċlonn, d'ar ḃ'ainm Froto fá rí Éireann an tan rugaḋ Críost; giḋeaḋ, ní fíor dó sin, óir do réir an tseanċusa, is re linn Ċriomṫainn Niaḋ Náir do ḃeiṫ i bḟlaiṫeas Éireann rugaḋ Críost; agus d'á réir sin ní hé Froto rí Loċlonn fá rí

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6. Mílíḋ, C; Míleaḋ, H. Mílioḋ, *al.* 7. *Sic* C, bliaġain i ndiaiġ na díliONNA, H; trí ċéad bliaḋan a ndiaiġ na dílinne, F; d'éis díleann, *al.* 8. ṁíle air oċt gcéad bliaġain, H. 9. meic Ṁílioḋ, C; mic Míleaḋ innte, H. 10. san ní si, F. 14. F adds é. ar son a ḃeiṫ arsaiġ é, H. dá ríriḃ, not in F. 15. do réir Ċ., F. ré' ráiḋtear, F and *al.* MSS. repeat ag laḃairt ar éirinn. 19. ro ḋuiḃeganta, H. F adds iomorro. 21. naċ ḃfuil, F. an, C; san, H. 22. beagnaoiḋionnaċt, *al.* 23. is, H. 24. naċ facuiḋ, C; naċ ḃfacaiḋ, F and H. 28. an tseanċuis, *al.* 30. Fourteen words not in H.

coming of the children of Mileadh[1] to Ireland. For at the end of three hundred years after the deluge came Partholon, and at the end of a thousand and four score years after the deluge came the sons of Mileadh to Ireland. And in the opinion of Camden, it is more fitting to rely on the history of Ireland in this matter than on the words of Hanmer. Here is what he says:—"Let its due respect be given to antiquity in these things,"[a] (says he): and if it should be given to any record in the world on the score of being ancient, the antiquity of Ireland is indeed worthy of respect, according to the same Camden, in the book which is called 'Camden's Britannia,' where he says, speaking of Ireland:—"Not unjustifiably was this island called 'Ogygia' by Plutarch, *i.e.* most ancient."[b] Camden furnishes a reason for this, and here is what he says:—"From the most profound memory of antiquity they derive their own history (speaking of the Irish), insomuch that there is not in all antiquity of all other nations but newness or almost infancy,"[c] beside the antiquity of Ireland: and, therefore, that it is more fitting to rely on it than on Dr. Hanmer, who never saw the old record of Ireland.

The same author says that it was a king of Scandinavia,[2] whose name was Froto, was king of Ireland when Christ was born; however, that is not true for him, for according to the ancient history, it is during the time of Criomhthann Nia Náir being in the sovereignty of Ireland that Christ was

a. In his detur sua antiquitati venia.

b. Non immerito haec insula *Ogygia*, id est perantiqua, Plutarcho dicta fuit.

c. A profundissima enim antiquitatis memoria historias suas auspicantur, adeo ut prae illis omnis omnium gentium antiquitas sit novitas aut quodammodo infantia.

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[1] *Mileadh*, Latinised Milesius: *Clanna Mhileadh* (or *Mhilidh*), the descendants of Milesius: *i.e.* the Gael.

[2] *Lochlonn*, the country of the Danes or Norsemen *i.e.* *Vikings*: possibly a plural form like other ancient names.

Éireann an tan soin. Is iongnaḋ liom Hanmer, do ḃí 'na Ṡacsanaċ naċ faca agus naċar ṫuig seanċus Éireann riaṁ, cionnus do ḃiaḋ a ḟios aige cia an rí do ḃí ar Éirinn re linn Ċríost do ḃreiṫ, agus gan a ḟios aige go cinnte cia an rí do ḃí ar an mBreatain ṁóir féin. Óir atá Samuel Daniel, Gildas, Rider, agus Nennius, agus mórán d'úġdaraiḃ eile do sgríoḃ stáir na Breatan Móire, ag a aḋṁáil guraḃ neaṁ-ċruinn an seanċus atá aca féin ar ḋálaiḃ seanda na Breatan, do ḃríġ go rugadar Róṁánaiġ agus Sacsanaiġ a seanċus agus a sein-sgríḃne uaṫa; ionnus naċ bí aca aċt amus nó baraṁail do ṫaḃairt do ḋálaiḃ seanda na Breatan rés na Sacsanaiḃ agus rés na Róṁánċaiḃ: agus, uime sin, adeir Camden foġlamṫa féin naċ feas dó créad ó'n aḃarṫar Britannia re Breatain, aċt a baraṁail do ṫaḃairt mar gaċ fear. Adeir fós naċ feas dó ca ham tángadar na Picti d'áitiuġaḋ na taoiḃe tuaiṫe do'n Breatain Móir; agus mar go rabadar mórán do ḋálaiḃ seanda na Breatan Móire i n-a bfoilċeas air, níor ḃ'iongnaḋ a mbeiṫ níḋ buḋ ṁó 'na bfoilċeas ar Hanmer, agus foilċeas buḋ ro-ṁó ioná sin do ḃeiṫ air i sean-ḋálaiḃ Éireann: agus, d'á réir sin, ní baránta inċreidṫe é fa ríġ Loċlann do ḃeiṫ 'na ríġ Éireann re linn beirṫe Ċríost.

Adeir, mar an gceudna, naċ é Pádraic, apstol na hÉireann (lér' síolaḋ an Creideaṁ Catoileaca 'san gcríċ ar dtús), fuair uaiṁ (purgadóra) Pádraic i n-oiléan na purgadóra, aċt Pádraic eile, abb, do ṁair an tan fá haois

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32. *Sic* C; naċ bfacaiḋ, H. 33. do ḃeiṫ, C; do ḃiaḋ, H and *al.*; a ḃeiṫ, N. do ḃiaḋ, *al.* 36. *Couper*, *al.* 37. *Sic* in C; na Breataine móire, H; na Briotainne móire, N. 39. Three lines after Breatan to the same word again, omitted in C, are given here from F, and also found in MS. H. 5. 32, in N, and in Haliday. 40. Saxonaiġ, H; *Saxones*, N. a seannas, N. 41. bíoḋ, N. bí, F and H. 42. do, N and F. air, H; ar, *al.* rés .i. ria. 43. *Sic* in C and N; is air an aḋbar sin, H. 45. fear oile, N, H. 46. ga, C.

born; and according to that, it was not Froto, king of Scandinavia, who was king of Ireland at that time. It is marvellous how Hanmer, an Englishman, who never either saw or understood the history of Ireland, should know who was king of Ireland at the time Christ was born, he being without definite information as to who was king of Great Britain itself. For Samuel Daniel, Gildas, Rider, and Nennius, and many other authors who have written the history of Great Britain, acknowledge that the old account they have themselves on the ancient condition of Britain was inexact, because the Romans and Saxons deprived them of their records and their ancient texts; insomuch that they had but a conjecture or an opinion to offer concerning the ancient affairs of Britain before the Saxons and the Romans: and, therefore, the learned Camden himself says that he knew not whence it was that Britain was called Britannia, but to give his opinion like any man. He says also that he did not know when the Picts came to inhabit the northern part of Great Britain; and since there were many of the ancient transactions of Great Britain obscure to him, it was no wonder their being still more obscure to Hanmer, and that there should be greater obscurity than that in his case concerning the ancient affairs of Ireland: and, accordingly, he is not a trustworthy warrant as regards the king of Scandinavia having been king of Ireland at the time of the birth of Christ.

He says, likewise, that it is not Patrick, the apostle of Ireland (he by whom the Catholic faith was first propagated in the country), who discovered the cave of Patrick's purgatory in the island of purgatory, but another Patrick, an abbot,

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47. an taoiḃe tuaiḋ, C and F; an taoiḃ ṫuaiġ, H; an taoiḃ ṫuaiṫ, N.
49. ní sa ṁó ná sin i n-a ḃf., F, H, and *al.* 50. ní sa ṁó, F and *al.*
52. increitte, MS. 53. re linn Ċ. do ḃreiṫ, F, H, and N.
55. *Sic* C; catolica, F; catoilice, H; catoiliocṫa, N. isin, C; 'san ċríċ, F, H, and N. 56. ó ṫúr, C. arttúr, *al.* (pur.) not in H or N. 57. loċa deirgṫe, N; deirg, deirge, *al.* abbaḋ, C and F; ab, H and N.

do'n Tiġearna, oċt gcéad ar ċaogaid bliaḋan. Giḋeaḋ, ni ḟior dó so do réir Caesarius naoṁṫa, do ṁair leaṫ istiġ do sé céad bliaḋan do Ċríost, agus, d'á réir sin, do ṁair ḋá ċéad go leiṫ bliaḋan sul do ḃí an dara Pádraic so ann. Ag so mar adeir 'san oċtṁaḋ caibidil deug a's fiċe do'n dara leaḃar deug ro scríoḃ ré' ráiḋtear 'Liber Dialogorum':—"an tí ċuireas contaḃairt i bPurgadóir, triallaḋ i n-Éirinn, téiḋeaḋ isteaċ i bpurgadóir Ṗádraic, agus ní ḃiaiḋ contaḃairt aige i bpianaiḃ purgadóra ó sin amaċ." As so is iontuigṫe naċ é an dara Pádraic úd, luaiḋeas Hanmer, fuair purgadóir Ṗádraic ar dtús, aċt an ceud Ṗádraic. Óir cionnus buḋ ḟéidir go mbaḋ é an dara Pádraic doġéaḃaḋ ar dtús í, agus go raiḃe ḋá ċéad go leiṫ bliaḋan ó'n am sa'r scríoḃ Caesarius ar ṗurgadóir Ṗádraic go haimsir an dara Pádraic do ṁarṫain; agus fós atá seanċus agus beuloideas Éireann ag a adṁáil gur ḃ'é Pádraic apstol fuair purgadóir ar dtús i n-Éirinn. Uime sin, is follus gur breug meaḃlaċ do rinne Hanmer ann so, i ndóiġ go mbaḋ luġaide do ḃiaḋ cáḋas ag Éireannċaiḃ ar uaiṁ purgadóra é.

Níḋ eile adeir i san gceaṫramaḋ leaṫanaċ fiċead gurab do Loċlonnaiḃ ó'n Dania Fionn mac Ċúmaill; giḋeaḋ ní fíor dó so, do réir an tseanċusa, aċt is do ḟlioċt Nuaḋat Neaċt rí Laiġean é, táinig ó Eireaṁón mac Ṁiliḋ. Adeir fós i san gcúigeaḋ leaṫanaċ fiċead, gurab mac do ríġ Tuaṫ-Ṁúṁan an tí d'á ngairid na húġdair Giolla Már, rí Éireann; giḋeaḋ is lór linn an breugnuġaḋ tugamar ar an níḋ seo ċeana.

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58. *Sic* N; 850, C; 850 bliaġna, H. 59. astiġ, C; do'n leiṫ astiġ, F and H. 60. bliaḋain, C; bliaḋan, *al.* 62. ann so, H. sa oċtuġa, N. 63. is fiṫċe, N; san 38. ca, C. 65. téiġeaḋ, F; teiġioḋ, other MSS. 66. *Sic* H; ḃia, F, C, and N. 67. [is]as, C. 68. luaiḋios, C; luaiḋtior le, F. ó ṫús, C. ar tús, *al.* 69. céud, C; ċéad, N and H. éidir, C. gomaḋ, MS. 71. 250 bliaḋ, C. 74. aga ráḋ, N. gurob, F.

who lived in the year of the Lord, eight hundred and fifty. Nevertheless, this is not true for him according to holy Caesarius, who lived within six hundred years of Christ, and consequently flourished two centuries and a half before this second Patrick. Here is what he says in the thirty-eighth chapter of the twelfth book he wrote, entitled 'Liber diaogorum':—"Whoever casts doubt on purgatory, let him proceed to Ireland, let him enter the purgatory of Patrick, and he will have no doubt of the pains of purgatory thenceforward."[a] From this it may be understood that it is not that second Patrick whom Hanmer mentions, who discovered Patrick's purgatory in the beginning, but the first Patrick. For how could it be possible that it should have been the second Patrick who discovered it, seeing that two centuries and a half elapsed from the time Cæsarius wrote on the purgatory of Patrick to the time the second Patrick lived; and moreover, we have the record and the tradition of Ireland stating, that it was Patrick the apostle who discovered purgatory at first in Ireland. Wherefore, it is clear that it is a malicious lie Hanmer has stated here, in hope that thereby the Irish would have less veneration for the cave of Patrick.

Another thing he says, in his twenty-fourth page, that Fionn, son of Cumhall, was of the Scandinavians of Denmark; though this is not true for him, according to the chronicle, but he is of the posterity of Nuadha Neacht, king of Leinster, who came from Eireamhón, son of Mileadh. He says also, in the twenty-fifth page, that the person whom authors call Gillamar,[1] king of Ireland, was son to the king of Thomond; howbeit, we deem the confutation we have already given this thing sufficient.

[a] Qui de purgatorio dubitat, Scotiam pergat, purgatorium Sancti Patricii intret, et de purgatorii poenis amplius non dubitabit.

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[1] *i.e. Giolla már* or *mór*, see p. 13.

6. gomaḋ, F. 77. do ḃeiċ, C. ar uaiṁ ṗádruiġ é, N. 79. isin 24
eaċánaċ, C. 81. óir, H. 82. ar do tslioċt, C. *Sic* N; riġ, H;
ioġ, C. 83. *Sic* C; ṁilioḋ, *al.*

Saoilim gurab tré ḟonóṁaḋ ċuireas Hanmer Caṫ Ḟionntráġa sios ag foċuiḋṁeaḋ go fallsa fa na seanċaḋaiḃ, ionnus go gcuirfeaḋ i gcéill do'n léaġṫóir naċ fuil taḃaċt i seanċus Éireann aċt mar ċaṫ Ḟionntráġa. Giḋeaḋ, is follus naċ fuil agus naċ raiḃe meas stáire ḟírinniġe ag na seanċaḋaiḃ ar ċaṫ Ḟionntráġa, aċt gurab dearḃ leo gurab finnsceul filiḋeaċta do cumaḋ mar ċaiṫeaṁ aimsire é. An freagraḋ ceudna doḃeirim ar gaċ sceul eile d'á gcuireann sios ar an ḃFéinn. Ní fíor dó fós mar adeir go raiḃe Sláinge mac Deala tríoċa bliaḋan i bflaiṫeas Éireann, óir, do réir an tseanċusa, ní raiḃe i bflaiṫeas aċt aon ḃliaḋain aṁáin.

Is neiṁḟíor dó, mar an gceudna, a ráḋ go raiḃe cor ó aimsir Augustín manaċ ag áirdeasbog Ċaintearbuiriḋ ar ċléir Éireann. Óir is dearḃ naċ raiḃe cor ag áirdeasbog Ċaintearbuiriḋ ar ċléir Éireann go haimsir Uilliaim 'Concur,' agus naċ raiḃe cor aca an tráṫ soin féin aċt ar ċléir Áṫa-cliaṫ, Loċa-garman, Ṗoirt-Lairge, Ċorcaiġe agus Luimniġ; agus is iad an ċliar soin féin tré ċoṁmbáiḋ fialasa le luċt na Normandie, ar mbeiṫ ḋóiḃ féin d'iarṁar na Loċlonnaċ d'á ngairṫí Normanni, agus fós tré neaṁmbáiḋ re Gaeḋealaiḃ, tugsad iad féin fa smaċt áirdeasboig Ċaintearbuiriḋ; agus ní ṁeasaim go raiḃe cor aige orra sin féin aċt re linn trí n-áirdeasbog d'á raiḃe i gCaintearbuiriḋ, mar atá Radulf, Lanfranc agus Anselm. Mar sin is breugaċ ḋó a ráḋ go raiḃe cor

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2. *Sic* in C and F. foċṁoiḋeaḋ, H; foċúiḋ, N; foċṁaiḋṁioḋ, *al.* 3. *Sic* in F; seanċuiḋiḃ, C. go gcuirioḋ, C; ccuirfioḋ, F; go ccuirfioḋ, H and *al.*; go gcuirfioḋ, N. *Sic* N; leuġṫóir, C; leiġṫeoir, H. 4. taḃaċt, F, not in C; [naċ fuil] taḋḃaċt, N; taḃaċt, H and *al.* N adds ná'r tugaḋ riaṁ. 5. Three words, naċ fuil agus, not in F or H. 6. riaṁ, added in F and H. 8. sgél, C; scéal, H; sgéal, N. 9. ḃFéin, MSS. and H. 10. tríoċad bliaġain, H; tríoċad bliaḋuin, N; 30 bliaḋ., C. 12. aṁáin, H and N. 13. neiṁḟírinneaċ, F, H, and N. do h. for dó., F. 14. *Canterburie,* C and N; Ċanterbuire, H. 15. is follus iomorro, as [a, F] seanċus Éireann, H. 17. Uilliam Ḃuaḋaiġ H.

I think that it is mockingly Hanmer inserts the battle of Ventry, deceitfully ridiculing the antiquaries, so that he might give the reader to understand that there is no validity in the history of Ireland, but like the battle of Ventry. However, it is clear that the 'shanachies'[1] do not, and did not, regard the battle of Ventry as a true history, but that they are assured that it is a poetical romance, which was invented as a pastime. The same answer I give to every other story he recounts concerning the Fianna.[2] It is untrue for him also where he says that Sláinghe, son of Deala, was thirty years in the sovereignty of Ireland, whereas, according to the record, he reigned but one year only.

It is untrue, likewise, for him to say that the archbishop of Canterbury had jurisdiction over the clergy of Ireland from the time of Augustine the monk. For it is certain that the archbishop of Canterbury had no jurisdiction over the clergy of Ireland until the time of William the Conqueror, and even then he had not jurisdiction, except over the clergy of Dublin, Wexford, Waterford, Cork, and Limerick;[3] and it is those clergy themselves who placed themselves under the control of the archbishop of Canterbury, through affection of kinship with the people of Normandy, they being themselves of the remnant of the Danes usually called Normans, and also through dislike of the Irish; and I do not think there was authority over those same (clerics), but during the time of three archbishops who were in Canterbury, namely, Radulph, Lanfranc, and Anselm. Therefore it is false for him to say that the archbishop of Canterbury had jurisdiction

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[1] *Seanchaidhe*, *i.e.* an antiquary. [2] *Fiann*, *coll.*, *dat.* *Féinn*, Fianna Eireann, the Fenians. [3] Athcliath (Duibhlinne); Loch-gCarman; Portlairge; Corcach; Luimneach.

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aca, aige? See line 24. 20. C; ḟialġara, H; ḟolara, N. 22. tug, F. 24. aige, C; ag a-e. ċ, F. trian, H. triair a., F. sin not in C.

ag áirdeaspog Ċaintearbuiriḋ ar ċléir Éireann ó aimsir
Augustín manaċ.

Is breugaċ adeir, mar an gceudna, go raiḃe Murċaḋ
30 mac Coċlain 'na ríġ ar Éirinn an tan fá haois do'n
31 Tiġearna sé bliaḋna ar ṫrí ḟiċid ar ċéad ar ṁíle, óir is
dearḃ gurab é Ruaiḋrí Ua Concuḃair do ḃí ag gaḃáil
ċeannais Éireann re a ais an tan soin, agus gurab ċeiṫre
34 bliaḋna ria ngaḃáltas Gall an uair sin.

Adeir arís gurab i san mḂreatain Ṁóir rugaḋ Coṁ-
36 ġall, abb Ḃeannċair i n-Áird Ulaḋ: giḋeaḋ ní fíor dó
37 sin, óir léaġtar i n-a ḃeaṫaiḋ gurab i nDál Aruiḋe i
dtuaisceart Ulaḋ rugaḋ é, agus gurab do Ċineaḋ Dál
39 n-Aruiḋe dó. Is uime do ṁeas Hanmer Breaṫnaċ do
ḋéanaṁ do Ċoṁġall, do ḃríġ gurab é Coṁġall do ṫógaiḃ
Mainistir Ḃeannċair i n-Áird Ulaḋ, fá máṫair do ṁainis-
treaċaiḃ Eorpa uile, agus gur ṫógaiḃ mainistir eile i
43 Sacsaiḃ, láiṁ re Uestċester, d'á ngairṫear Bangor:
agus dá dteagṁaḋ do Hanmer a ċur i gcéill do'n léaġ-
ṫóir gur Ḃreaṫnaċ Coṁġall, go gcuirfeaḋ d'á réir sin
46 i gcéill, gaċ oirḋearcas d'á ḃfuil ar ṁainistir Ḃeannċair
47 Ulaḋ do ḋul i gclú do Ḃreaṫnaċaiḃ a los Ċoṁġaill do
48 ḃeiṫ ḋíoḃ, nó gaċ clú d'ár ṫuill Ḃeannċar Ulaḋ go
49 gcuirfiḋe i leiṫ na mainistreaċ atá i Sacsaiḃ darab ainm
Bangor í.

Adeir Hanmer gur ċlann bastáird do ríġ Laiġean
Fursa, Faolán, agus Ultán; giḋeaḋ go fírinneaċ is ċlann
53 d'Aoḋ Beannáin rí Ṁuṁan iad, do réir naoṁ-ṡeanċusa
Éireann. Mar so, do ṁórán eile do ḃreugaiḃ Hanmer

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30. Ṁag Coċláin, C. na ríġ é., F. gurab é m. Mag Coċláin ḃí 'na ríġ Éireann, H. 31. *Sic* N; 1166, C and H. 34. *Sic* H and N; re, C and F. an tan sin, F and *al.* 36. *Sic* C; ab, H and N. an Áirḋ, F and C; i n-Árd, H. 37. leuġṫor, C; leaġṫar, H and N. D. A., C; a nDáil nÁruiḋe, N. 39. é (for ḋó.), F, H, and N. F, H, and *al.* insert iomorro. 43. *West Chester*, MSS., Uestseister, H. 46. and 48. gaċ, C; gur, H.

over the clergy of Ireland from the time of Augustine the monk.

It is also false what he says that Murchadh Mac Cochlain was king of Ireland in the year of the Lord one thousand one hundred and sixty-six, for it is certain that it was Ruaidhri Ua Conchubhair[1] who was at that time assuming the headship of Ireland, and that that time was four years before the Norman invasion.

Again, he says, that it is in Great Britain Comhghall, abbot of Beannchar[2] in the Aird of Ulster,[3] was born: yet that is not true for him, for it is read in his life that it was in Dal n-aruidhe[4] in the north of Ulster he was born, and that he was of the race called Dal n-aruidhe. It is wherefore Hanmer thought to make a Briton of Comhghall, because that it was Comhghall founded the abbey of Beannchar in the Aird of Ulster, which was the mother of the abbeys of all Europe, and that he founded another abbey in England beside west Chester, which is called Bangor: and if it should happen to Hanmer to convince the reader that Comhghall was a Briton, that he would give him consequently to understand that every excellence which adorned the abbey of Beannchar of Ulster would tend to the renown of the Britons in regard to Comhghall belonging to them; or that all the fame which Beannchar of Ulster had earned would be imputed to the abbey named Bangor, which is in England.

Hanmer says that Fursa, Faolan, and Ultan were bastard children of a king of Leinster; although truly they were children of Aodh Beannan, king of Munster, according to the account of the saints of Ireland. So also for many other of

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[1] Written incorrectly Rory or Roderick O'Connor. [2] Bangor. [3] The Ards.

[4] Dalnárry or Dalaradia, obsolete name of a district partly in Antrim, partly in Down, from the tribe named.

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46. oirrḋearcus, MS. 47. do ḋol, MS. and H. 48. beannċur, N; beannċair, C and H. 49. *Sic* N; -tre, C; -treaċa, H. 50. é, C and H. í, H 5. 32. 53. beannán, C.

ag scríoḃaḋ ar Éirinn, agus léigim díom gan leanṁain orra níos faide, do ḃríġ go mbaḋ liosta re a luaḋ uile iad.

VII.

Adeir Seon Barclaí, ag scríoḃaḋ ar Éirinn, na briaṫra so:—"Lag-ḃoṫáin tógḃaid (ar sé, ag laḃairt ar Éireannċaiḃ), go n-áirde duine, mar a mbíd féin agus a sspréiḋ i n-aoin-tiġeas." Measaim ar an gcromaḋ do-ġní an fear so ar ṫuarasgḃáil do ṫaḃairt ar airḋeanaiḃ agus ar árusaiḃ coilíneaċ agus foḋaoine mbeag ndearóil, naċ éigcneasda a ċoiṁmeas re proimpiollán, mar go gcromann ar a nós ar ṫuarasgḃáil do ṫaḃairt ar ċró-ḃoṫaiḃ boċtán agus daoine ndearóil, agus naċ gaḃann ré' ais luaḋ ná iomráḋ do ḋéanaṁ ar ṗioláidiḃ paláisda prionnsaṁla na n-iarlaḋ agus na n-uasal eile atá i n-Éirinn. Measaim fós naċ cion scáraiḋe dliġṫear do ṫaḃairt dó, ná do neaċ eile do leanfaḋ a lorg i san gcéim gceudna: agus mar sin, cuirim ó ṫeist d'aon-ḟocal Fines Morison, do scríoḃ go sgigeaṁail ar Éirinn; óir, bioḋ go raiḃe a ṗeann clisde re scríoḃaḋ i mBeurla, ní ḟaoilim go raiḃe an ċiall do ḃí aige ar ċumas an ṗinn re ḟírinne do noċtaḋ, agus mar sin ní ṁeasaim gurab ríu é sreagraḋ do ṫaḃairt air. Óir, an scáraiḋe ċuireas roiṁe tuarasgḃáil foirne ar bioṫ d'á mbí i gcríċ do ċur síos, dleaġair dó a dteist féin go ḟírinneaċ do ṫaḃairt orra, idir olc agus maiṫ; agus do ḃríġ gurab d'aon-toisg, tré olc agus tré an-ċroiḋe, (ar ḟuráileaṁ daoine eile, ag a raiḃe an rún ceudna d'Éireannċaiḃ), tug i ndearmad

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55. giḋeaḋ leigfead, H; gioḋeaḋ leigfiod díom, F. 56. ní as foide, F and C.

VII. 1. *Barklie* and *Barckly*, MSS., and Ḃarclíḋ, H. 2. -ḃaṫáin, MSS. 4. a néintiġios, C, tiġḋios, F. 5. airsġeanaiḃ, C and F. 6. ndeireoil, N. 8. *Sic* in C and *al.*; air an nós so, H. 9. nderóil, MS. 13. da leanfaiḋ, H.

the lies of Hanmer writing on Ireland, and I pass on without pursuing them further, because it would be tedious to mention them all.

VII.

John Barckly, writing on Ireland, says these words :—"They build (says he, speaking of the Irish) frail cabins to the height of a man, where they themselves and their cattle abide in one dwelling."[a] I think, seeing that this man stoops to afford information on the characteristics and on the habitations of peasants and wretched petty underlings, that his being compared with the beetle is not unfitting, since he stoops in its fashion to give an account of the hovels of the poor, and of miserable people, and that he does not endeavour to make mention or narration concerning the palatial princely mansions of the earls and of the other nobles who are in Ireland. I consider also that the repute of an historian ought not to be given to him, nor to any body else who would follow his track in the same degree: and thus, with one word, I discard the witness of Fynes Moryson who wrote jeeringly on Ireland; for, though his pen was skilful for writing in English, I do not think that he intended by the power of the pen to disclose the truth, and so I do not consider that it is worth (while) giving him an answer. For, the historian who proposes to furnish a description of any people who may be in a country, ought to report their special character truthfully [on them], whether good or bad; and because that it was of set purpose, through evil and through a bad disposition (at the suggestion of other people, who had the same mind towards the Irish), he has left in oblivion,

[a] Fragiles domos ad altitudinem hominis exitant, sibi pecorique communes.

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15. *Finis Morrison*, MS. 20. H adds ḟírinneaċ. *Sic* C; mbeiṫ, F and H.
21. dliġṫear ḋo, H. go f. not in F or H. 24. ag a raibe fuaċ d'é, N.

gan maiṫ na n-Éireannaċ do ṁaoiḋeaṁ, do léig de gan an riaġail buḋ inleanta do stáraiḋe do ċoiméad i n-a stáir, agus, mar sin, ní dleaġair cion stáire do ṫabairt ar a scríḃinn. Is iad, iomorro, riaġlaċa is ionċoiméadta re scríoḃaḋ stáire, do réir Polidórus, 'san ċéid leaḃar ro scríoḃ "de rerum inuentoribus," mar a dtráċtann ar na riaġlaċaiḃ is ionċoiméadta re scríoḃaḋ stáire: ag so an ċéid riaġail ċuireas síos:—" An ċéid riaġail, naċ lámaḋ aoinníḋ breugaċ do ráḋ." An dara riaġail:— "go naċ lámaḋ gan gaċ fírinne do ċur síos": ag so briaṫra an úġdair:—"ionnus (ar sé) naċ biaḋ aṁras cáirdeasa nó mío-ċáirdeasa i san scríḃinn." Adeir fós, i san áit ċeudna, go ndleaġair do'n stáraiḋe beusa agus beaṫa, coṁairleaċa, cúisi, briaṫra, gníoṁa, agus críoċnuġaḋ gaċ foirne d'á n-áitiġeann 'san gcríċ ar a'r ġaḃ do láiṁ scríoḃaḋ, idir maiṫ agus olc do noċtaḋ: agus do ḃríġ go dtug Fines Morison i ndearmad gan maiṫ na n-Éireannaċ do ċur síos, tug i ndearmad gan coiméad do ḋéanaṁ ar na riaġlaċaiḃ reaṁráiḋte, agus, d'á réir sin, ní cion stáire dleaġair do ṫabairt ar a scríḃinn.

Cibé do ċuirfeaḋ roiṁe mion-ċuartuġaḋ do ḋéanaṁ ar ṁí-ḃeusaiḃ nó lorgaireaċt ar loċtaiḃ foḋaoine, do b'urusa leaḃar do líonaḋ ḋíoḃ; óir ní ḃí dúiṫċe san mbioṫ gan daosgarsluaġ. Feuċtar an-daoine na hAlban, brusgarsluaġ na Breatan Móire, foḋaoine Flondruis,

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25. ḋe, MSS. and H. 26. leanaṁuin, N. Twelve words here, after stáir to scríḃinn, not in H. 27. dleaġor, F. 30. Two lines from mar a to síos not in H. 33. éinní, *al.* do réir an úġdair ċeudna, N. 34. Five words not in H. 35. aṁorus, C. 36. Four words not in H. 38. cúisi and críoċnuġaḋ (C) not in H. 39. san ċríċ, MSS. and H. 44. dliġṫear, H and N. From is iad, line 28, above, to scríḃinn (17 lines) not in F. 45. gibé, C; gi be, H and N; N adds iomorro. gioḋ be. im., F. 46. lorgaireaċt in F and N [and in H 5. 32] as here; not in C; H has l. air. 47. urusa, *Sic* in C and H; urus a, F. Perhaps the more usual form urus may be intended here.

without estimating the good qualities of the Irish, whereby he has abandoned the rule most necessary for an historian to preserve in his narrative, and, therefore, the status of history ought not to be accorded to his writing. These are, indeed, the rules which should be most observed in writing history, according to Polydorus, in the first book he has written 'de rerum inventoribus,' where he treats of the fittest rules for writing history: here is the first rule he sets down—"That he should not dare to assert anything false."[a] The second rule:—"That he should not dare to omit setting down every truth": here are the author's words:—"in order (says he) that there should be no mistrust of friendship or unfriendliness in the writing."[b] He says, moreover, in the same place, that the historian ought to explain the customs and way of life, the counsels, causes, resolves, acts, and development, whether good or bad, of every people who dwell in the country about which he has undertaken to write: and, inasmuch as Fynes Moryson has omitted to notice anything good of the Irish, he has neglected to observe the aforesaid rules, and, accordingly, the dignity of history cannot be allowed to his composition.

Whoever should determine to make a minute search for ill customs, or an investigation into the faults of inferior people, it would be easy to fill a book with them; for there is no country in the world without a rabble. Let us consider the rough folk of Scotland, the rabble-rout of Great Britain, the plebeians of Flanders, the insignificant fellows of France,

[a] Prima est, nequid falsi dicere audeat.

[b] Deinde nequid veri dicere non audeat, neque suspitio gratiae sit in scribendo, neque simultatis.

[a, *his?*] leabar, F, H, and N; leabair, C. ní ḟuil, H; ní bfuil, N. *Sic* in C and N; dúṫuiġ, H; dúṫaiġ, *al.* 48. *Sic* C; san biṫ, F; san bíṫ, H; san mbiṫ, N. H adds innte. Three words, a-d. na ha., not in H; anndaoine, N. 49. briotáine, C; breatan, *al.* flonndruim, N, &c.

faingiḋe na Fraince, sprioráin na Spáinne, aos anuasal na hIotáile, agus daor-aicme gaċa dúiṫċe ó sin amaċ, agus doġéaḃṫar iomad ndoiḃeus ndaorċlannda ionnta; giḋeaḋ, ní hionċáinte an ċríċ go huiliḋe ar a son. Mar an gceudna, má táid doiḃeusa i gcuid do ḋaor-ċlannaiḃ Éireann, ní hionċáinte Éireannaiġ uile ar a son; agus cibé doġéanaḋ, ní ṁeasaim go ndliġṫear cion stáraiḋe do ṫaḃairt dó; agus ó's mar so do rinne Fines Morison ag scríoḃaḋ ar Éireannċaiḃ, saoilim naċ dleaċtaċ cion stáraiḋe do ḃeiṫ air:—agus mar an gceudna adeirim re Campion.

Adeir Camden gurab nós i n-Éirinn na sagairt go n-a gclainn agus go n-a leannánaiḃ do ḃeiṫ ag áitiuġaḋ i sna teamplaiḃ, agus beiṫ ag ól agus ag fleaḋuġaḋ ionnta: agus fós gurab nós innte mac an easpuig, mac an abbaḋ, mac an ṗrióra agus mac an tsagairt do ġairm do ċlainn na gcléireaċ soin. Mo ḟreagraḋ air ann so gurab é am fa'r ṫionnsgnadar cliar Éireann an droċ-nós soin, i ndiaiḋ an t-oċtṁaḋ Henrí do ṁalairt a ċreidiṁ, agus, an tan soin féin agus ó sin i leiṫ, ní ċleaċtaḋ an droċ-nós soin aċt an ċuid díoḃ do lean d'á n-ainṁianaiḃ féin, agus do ḋiult do na huaċtaránaiḃ dliġṫeaċa do ḃí ós a gcionn. Tig Camden féin leis an ḃfreagraḋ so, mar a n-abair ag labairt ar Éirinn:—"Cibé drong díoḃ, (ar sé), doḃeir iad féin do riaġaltaċt, congḃaid iad féin go míorḃaileaċ i ngné ċruaḋḋála riaġalta, ag fuireaċras, ag guiḋe, agus ag trosgaḋ d'á seargaḋ féin." Ag so mar adeir Cambrens i san seaċtṁaḋ caibidil fiċead, ag

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50. *Sic* F and C; faingiḋ, N; fainngiḋe, H. *Sic* H; Fraingce, C, F, and N. Spáine, *al.* 51. hEadáine, C; hEadáile, H and *al.*; hiottáile, N. iodaille, F. dúiṫċe, *sic* in C, F, H, and N. 52. do ġéuḃṫor, 7c., as above, in C; doġeḃaḋ iomad doiḃeas ionnta, F. H writes do geaḃṫar, and N do ġéaḃaḋ (and doiḃéasaḋ), but otherwise agree with F. 53. Two lines from ar a son to the same words again omitted in F and H. 56. do ḋeunaṁ, C; do ḋéanaṁ, F; do ḋéanfaḋ, H. 57. air, F and H. os mar sin, H. naċ dleaġair, *al.* 58. naċ ndleaġor meas sdáraiḋe do ṫaḃairt air, F;

the poor wretches of Spain, the ignoble caste of Italy, and the unfree tribe of every country besides, and a multitude of ill-conditioned evil ways will be found in them ; howbeit, the entire country is not to be disparaged on their account. In like manner, if there are evil customs among part of the unfree clans of Ireland, all Irishmen are not to be reviled because of them, and whoever would do so, I do not think the credit of an historian should be given him ; and since it is thus Fynes Moryson has acted, writing about the Irish, I think it is not allowable he should have the repute of an historian : and so I say also of Campion.

Camden says that it is usual in Ireland for the priests with their children and concubines to dwell in the churches, and to be drinking and feasting in them : and moreover, that it is a habit there to call the children of these clerics, son of the bishop, son of the abbot, son of the prior, and son of the priest. My answer to him here is, that the time the clergy of Ireland began that bad system was after the eighth Henry had changed his faith, and, even at that time and thenceforward, there did not practise that bad habit but such of them as followed their own lusts, and denied the lawful superiors who were set over them. Camden himself concurs with this reply, where he says, speaking of Ireland :—" Whoever among them (says he) give themselves to a religious life, restrain themselves even to miracle in a condition of austerity, governed by rule, watching, praying, and fasting for their mortification."[a] Here is what Cambrensis says in the twenty-seventh chapter, speaking also of the clergy of

[a] Si qui religioni se consecrant, religiosa quadam austeritate ad miraculum usque se continent, vigilando, orando, et jejuniis se macerando.

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naċ cóir mear s., H. 63. is na, MS. fós, F. From ionnta to soin is not in H. 64. a nÉirinn, F and N. 67. uair, H. 69. ní ċleaċtaḋ sin, H. 70. H omits droċ-nós. 74. Congṁaid, MS. 75. *Sic* C; ċruaḋala, H, &c.; cruaḋḋála, N. ċruaḋála, F. ag f. *Sic* F; fuirioċras, C; fuireaċas, H and N. 77. fiṫċiot, N; is in. 27. ca., C.

labairt ar ċléir Éireann mar an gceudna:—"Atá (ar sé
79 ag labairt ar Éirinn) cliar na talṁan so soṁolta go
lór i riaġaltaċt, agus i measg gaċ subailce eile d'á bfuil
81 ionnta, do ṡáruiġ a ngeanmnaiḋeaċt na huile ṡubailce
82 eile ionnta." As so is iontuigṫe go raiḃe an ġeanmnai-
83 ḋeaċt ar marṫain ag cléir Éireann i n-aimsir Ċambrens:
84 agus fós is iontuigṫe as so naċ iad gaċ aon drong do
85 ċléir Éireann do ċleaċtaḋ an droċ-nós úd, aċt an drong
86 ainṁianaċ do ḃlóḋaḋ a gcuing aṁáin, agus do ṫeiḋeaḋ go
87 sosmaiticeaṁail i n-easuṁla ar a n-uaċtaránaiḃ eaglaise.
Tig Stanihurst leis an níḋ seo i san stáir ro scríoḃ ar
Éirinn an tan fá haois do'n Tiġearna ceiṫre bliaḋna ar
90 ċeiṫre ficid ar ċúig céad ar ṁíle. Ag so mar adeir:—
91 "bí roiċion ag urṁór na n-Éireannaċ (ar sé), ar ċráḋḃaḋ
nó ar riaġaltaċt." As so is iontuigṫe naċ raiḃe an
93 droċ-nós úd luaiḋeas Camden coitċeann i n-Éirinn, aċt
94 ag an gcléir do ċlaon a gcuing aṁáin, [aṁail aduḃramar
95 ṫuas.]

1 Adeir Camden naċ mór an coiméad do ḃí ar ṗósaḋ i
2 n-Éirinn ó ḃailtiḃ móra amaċ: giḋeaḋ ní fíor dó so, agus
3 doḃeir masla mór d'ḟíor-uaislib Éireann do ḃríġ gurab
4 ar an tuaiṫ áitiġid a n-urṁór, idir Ġall agus Ġaeḋeal.
Giḋeaḋ, ní abraim naċ bíd drong díoḃ ainṁianaċ, aṁail
6 ḃíos i ngaċ uile ċríċ, naċ bíd uṁal d'á n-uaċtaránaiḃ
eaglaise; agus, d'á réir sin, níor ḋliġṫeaċ do Ċamden
8 an ċoir naċ raiḃe coitċeann do ċur i leiṫ na n-Éireannaċ
9 áitiġeas i san tuaiṫ mar oilḃéim dóiḃ. Óir, dá raiḃe

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79. sa, C; sin, H. 81. a nuile, C and N; na huile, F and H. a ng. *Sic* in C and H. 82. Omitted in H from go raiḃe to naċ iad. an ġ. here in F, C and N. 83. ag cléir, ? a gcléir, as in N. 84. as so fós, F and N. 85. úd luaiḋeas Cam, F, and N. 86. ḃloḋaḋ, C; ḃloġaḋ, F, H, and N. ṫeiġeaḋ, F; ṫeiġioḋ C; ṫiageaḋ, H; ṫéiḋioġ, N. 87. *Sic* in C; sosmaiteaṁail, N; sciosmaticaṁail, H. eagailse, C; eagluisi, H and N. 90. 1584, C; H adds bliaġna. N reads as above, adding bliaḋuin. 91. ċráḃaḋ, C; ċraḋḃaḋ, N; H omits. 93. go c., C. 94. droing, H. 95. *Sic* in H, &c.; C ends at aṁáin; N omits ṫuas.

Ireland:—"The clergy of this land (says he, speaking of Ireland) are abundantly commendable as to the religious life, and amongst every other virtue which they possess, their chastity excels all the other virtues."[a] From this it may be understood that chastity prevailed among the clergy of Ireland in Cambrensis' time: and, moreover, it may be inferred from this, that it is not every body of the clergy of Ireland who followed that evil custom, but only the lustful set who broke their obligation, and went schismatically in disobedience to their ecclesiastical superiors. Stanihurst agrees with this thing in the narrative which he wrote concerning Ireland, in the year of the Lord one thousand five hundred and eighty-four. Here is what he says:—"The most part of the Irish (says he) have great regard for devotion or the religious state."[b] From this it may be understood that that bad practice which Camden mentions was not common in Ireland, except only among the clergy who rejected their obligation as we have said above.

Camden says that the marriage bond is not strictly observed in Ireland, outside of the great towns: however, this is not true for him, and casts great discredit on the true aristocracy of Ireland, both native and foreign, because that it is in the country they mostly reside. Howbeit, I say not that there be not some of them lustful, as there be in every country, those who are not obedient to their ecclesiastical superiors: and, accordingly, it is unjust for Camden to charge this offence, rarely occurring, as a reproach against the Irish who reside in the rural districts. For, if there were one or

[a] Est autem terrae illius clerus satis religione commendabilis, et inter varias quibus pollet virtutes, castitatis praerogativa praeeminet atque praecellit.

[b] Hibernici etiam magna ex parte sunt religionis summe colentes.

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1. coiṁéḋ, C; coiṁéaḋ, N; nać mór cion, H. 2. sin, H and N. 3. is mór an ṁasla, F. ḟíor from F, not in C. C adds annso. 4. ġaoiḋiol, C and N; ġaoḋal, *al.*; H omits four words. 6. is gać, C. ḃíd i ngać, F. 8. ċair, N. do ċor aleiṫ, C. 9. isin tuaiṫ, C here; H, air an tuaiṫ

duine nó dias nó ḃeagán ainṁianaċ ḋíoḃ, ní hionċáinte foireann na críċe uile ċuca-san: agus, d'á réir sin, ní cneasda do Ċamden [an níḋ] do ráḋ [gurab annaṁ ḃíos cion ar ṗósaḋ ag Éireannċaiḃ, aċt ag luċt ḃailte mór nó caṫraċ aṁáin]: agus an drong adeir go mbíoḋ an pósaḋ bliaḋna ar gnáṫuġaḋ i n-Éirinn, is dearḃ naċar cleaċtaḋ riaṁ innte é, aċt le daoiniḃ ainṁianaċa naċ ḃíoḋ uṁal d'uaċtaránaiḃ eaglaise, agus, d'á réir sin, ní hiontugṫa toiḃéim ċoitċeann d'Éireannċaiḃ tré ḃeagán do ḋaoiniḃ doṁúinte díoċoisge d'á ġnáṫuġaḋ.

Adeir Campion i san seiseaḋ caibidil do'n ċéid leaḃar d'á stáir, go mbíd Éireannaiġ ċoṁ soiċreidṁeaċ sin, ionnus cibé níḋ adéaraḋ a n-uaċtarán, dá doiċreidte é, go measaid a ḃeiṫ 'na ḟírinne, [agus] doḃeir fuair-sceul faḃaill leis ag a ḟuiḋiuġaḋ so. Mar atá, go raiḃe 'préaláid' ainṁianaċ i n-Éirinn, do ḃí ineaṁail re gaċ níḋ d'á n-aibeoraḋ do ċur 'na luiḋe ar a ṗobul, agus teirce airgid air: agus i ndóiġ go ḃfuiġḃeaḋ fóiriṫin uaṫa, noċtais dóiḃ, go raiḃe Pádraic do leiṫ istiġ do ḃeagán bliaḋan, agus Peadar ag imreasain ré' raile do ṫaoiḃ gallóglaiġ Ġaeḋealaiġ do ḃí ag Pádraic ag a ċur isteaċ i ḃflaiṫeas Dé, agus gur ġaḃ fearg Peadar, agus leis sin gur ḃuail d'eoċair flaiṫis Dé Pádraic 'na ċeann, gur ḃris a ḃaiṫeas, agus adeir Campion go ḃfuair an 'préaláid' coṫuġaḋ tré san sceul so. Mo ḟreagraḋ air annso, gurab cosṁala é re cluitċeoir do ḃiaḋ ag reic sceul sgigeaṁail ar scafoll ioná re stáraiḋe. Óir,

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11. cuca, C. From this to aṁáin wanting in H. 12. níor ċ., C. ni cneasda do Ċ. a ráḋ, *al.* an ní do ráiḋ, C. From this to aṁáin wanting in C, but is given in F. 17. H reads na h-e. 23. *Sic* in C and N; H reads ḟírinneaċ. 24. filiḋeaċta, *al.* leis, not in F, H, or N. F, H, N, &c., insert ag so an sceul. 26. danaibeuraḋ, C; F, H, and N read re cur gaċ aoinneiṫe 'na luiḋe ar a ṗobal. 28. *Sic* in C and F [*hist. pres.*]; H and N read noċtus and noċtas [*rel.*]. do'n leiṫ astiġ, F, H, and N. 29. *Sic* C and N; bliaġna, H. imreasoin F; imreasain, H [*dat. fem.*]; imriosan, C;

two, or a few, of them unruly, the inhabitants of the entire country should not be censured because of these: and, consequently, it is not fair of Camden to say that marriage is seldom regarded among the Irish, except among the people of the large towns and cities: and as for the folk who say that a marriage contract for a year is customary in Ireland, it is certain that it was never practised there, but by misguided people who were not submissive to their ecclesiastical superiors, and, for that reason, a general reproach should not be flung at the Irish because a few indocile unrestrained individuals practise this.

Campion says, in the sixth chapter of the first book of his narrative, that the Irish are so credulous, in a manner, that they will regard as truth whatever their superior may say, however incredible, and he propounds a dull fabulous tale in support of this. That is to say, that there was a greedy prelate in Ireland who was capable of imposing on his people anything he might say, and, being straitened for money, and in hope that he might obtain assistance from them, he made known to them that, within a few years, Patrick and Peter had been contending with each other concerning an Irish 'galloglass'[1] whom Patrick wanted to have admitted into the kingdom of Heaven, and that Peter became angry, and with that he struck Patrick on the head with the key of Heaven, so that he broke his pate, and Campion says that the prelate obtained a subsidy by this story. My answer to him here is, that he is like a player who would be recounting jeering stories on a platform rather than an historian. For, how

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[1] *Gallóglach*, *i.e.* a mercenary soldier in mediæval Ireland.

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imriosán, N. re ċéile, F, H, and N. do leiṫ, F. 30. ġaoiḋiolaiġ, C. dá, F, for aga. 32. *Sic* C and H; ċionn, N. 33. *Sic* F; ḃáṫair, C; baiṫir and baiṫior, *al.*; ḃaṫar, H; ḃaiṫior, N. adeir, C, not in F. 34. do ḃríġ an scéil sin, F, H, and N. 35. ar Ċampion, F and H. do ḃí, C; do ḃiaḋ, N; do ḃiaiḋ, H. 36. sgaffoill, N. Some copies have é here.

37 cionnus buḋ ḟéidir go gcreidfeaḋ Críostaiḋe ar bioċ d'á
raiḃe i n-Éirinn go mbrisfiḋe baiṫeas Ṗádraic, agus é
39 iar ḃfaġḃáil báis tuilleaḋ agus mile bliaḋan ó ṡoin:
40 agus fós gurab dearḃ leis gaċ aon gurab eoċair úġdarḋáis
41 do ḃí ag Ṗeadar, agus naċ eoċair iarainn lé' mbrisfiḋe
baiṫeas ar bioċ. Uime sin, measaim gurab breug
43 ḃaoṫánta do rinne Campion i san níḋ seo do ċumaḋ ar
Éireannċaiḃ; agus do ḃríġ go n-aḋṁann féin 'san
45 'epistil' scríoḃas i dtús a leaḃair, naċar ċaiṫ aċt deiċ
seaċtṁaine re scríoḃaḋ stáire na hÉireann, measaim naċ
fiu é freagraḋ do ṫaḃairt ar ṫuilleaḋ d'á ḃreugaiḃ.

48 Ag so an teist doḃeir 'Mr. Good,' sagart Sacsanaċ
49 do ḃí ag seolaḋ scoile i Luimneaċ, ar Éireannċaiḃ, an tan
50 fá haois do'n Tiġearna, míle, cúig céad, sé bliaḋna a's
51 trí fiċid:—"Cineaḋ so (ar sé), atá láidir i gcorp, agus
52 atá lúṫṁar, ag a mbí intinn ḟoirtill árd, intleaċt ġeur,
53 ḃios cosṫaṁail, neaṁċoiġealtaċ ar a ḃeaṫaiḋ, ag a mbí
fulang saoṫair, fuaċta, agus ocrais, ag a mbí claonaḋ
re déanaṁ drúise, ḃios rói-ċeannsa re haoiḋeaḋaiḃ,
56 buainseasṁaċ i ngráḋ, dosásuiġṫe i ḃfaltanas, ḃios
soiċreidṁeaċ, ḃios sonnṁar ar ċlú d'ḟaġḃáil, ḃios neaṁ-
ḟoiġidneaċ ar ṁasla nó ar eugcóir d'ḟulang." Ag so fós
an teist doḃeir Stanihurst orra:—"dream ró-ḟuilngṫeaċ
60 ar ṡaoṫraiḃ, tar an uile ċinéal do ḋaoiniḃ, agus is annaṁ
ḃios tláiṫ i nguasaċtaiḃ."

Adeir Spenser gurab ó Éireannċaiḃ fuaradar na

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37. Críostuiḋe, C and H; Críostuiġe, N. san ḃiṫ, F; san ḃioċ, *al.* 39. ar, C; iar, H. ḃfaġáil, F, &c. 40. F adds duine; gurab fios do gaċ duine, H. 41. atá, F. 43. rinne, C; do ċum, F, H, and N. H 5. 32 has do ċum C saní si. Four words in C; not in F, H, or N. 45. ro sgríoḃ, F. a, C and H; an, N. naoi, C. 47. nar ḃfiu, N. ni ṁeasaim gurab, F. 48. *Master Good* in MS., C; Mr. Good in N; Maiġistir Gúd, H. 49. i, a, C. 50. *Sic* in N; 1566, C; 1566 bliaġna, H. 51. Cinioḋ, C and N; cine, H; criċ, *al.* 52. gér, C; ġéar, H; ġéur, N. 53. air a mbeaṫaiḋ, H.

could it be possible that any Christian who was in Ireland would believe that Patrick's crown could be broken, and he having died more than a thousand years before: and moreover, as everybody knows, that it is a key of authority Peter had, and not an iron key by which any headpiece could be broken. Wherefore I think it was a silly lie Campion invented in making up this thing about the Irish; and forasmuch as he admits himself in the epistle he writes at the beginning of his book, that he spent but ten weeks in writing the history of Ireland, I think that it is not worth making a reply to any more of his lies.

Here is the testimony which Mr. Good, an English priest who was directing a school in Limerick, gives concerning the Irish in the year of the Lord fifteen hundred and sixty-six:—"A nation this, (he says) which is strong of body, and active, which has a high vigorous mind, an acute intellect, which is warlike, lavish of its substance, which is gifted with endurance of labour, cold, and hunger, which has an amorous turn, which is most kind towards guests, steadfast in love, implacable in enmity, which is credulous, greedy of obtaining renown, impatient of enduring insult or injustice."[a] Here is also the testimony which Stanihurst gives of them:—"A people much enduring in labours, beyond every race of men, and it is seldom they are cast down in difficulties."[b]

Spenser says that it was from the Irish the Saxons first

[a] Gens haec corpore valida et in primis agilis, animo forti et elato, ingenio acri, bellicosa, vitae prodiga, laboris, frigoris et inediae patiens, veneri indulgens, hospitibus perbenigna, amore constans, inimicis implacabilis, credulitate levis, gloriae avida, contumeliae et iniuriae impatiens.

[b] In laboribus ex omni hominum genere patientissimi, in rerum angustiis raro fracti.

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56. buan, seasṁaċ, C and N. 60. ḟaoċaraiḃ, H and N. tar, ⁊c., six words in F, N, and H, not in C.

Sacsanaiġ aibġidir ar dtús, agus, d'á réir sin, ní raiḃe fios litearḋaċta ar bioṫ ag na Sacsanaiġiḃ go ḃfuaradar ó Éireannċaiḃ í.

VIII.

Doġeiḃ Seon Davis loċt ar an mbreiṫeaṁnas tuaiṫe, do ḃríġ, dar leis féin, go ḃfuilid trí droċ-nóis ann. An ceud nós díoḃ, an tánaiste do ṫeaċt ar beulaiḃ mic tiġearna an ḟuinn. An dara nós, an roinn do ḃí ar an ḃfearann idir na coṁmbráiṫriḃ, d'á ngairid Gaill 'gaḃáil cinid,' mar a ndéantaoi mion-roinn idir na coṁmbráiṫriḃ ar an ḃfearann. An treas nós, éiric do ġaḃáil a marḃaḋ duine. Mo ḟreagraḋ ar an níḋ so, naċ fuil críoċ 'san mbioṫ naċ déantar malairt ar reaċtaiḃ agus ar nósaiḃ innte, do réir mar ṫéid malairt ar staid na críċe. Óir, ní raḃadar na nóis úd orduiġṫe i san mbreiṫeaṁnas tuaiṫe, gur lingeadar Éireannaiġ ar ċogaḋ agus ar 'ċoinḃlioċt' do ḃeiṫ idir gaċ dá ċríċ ḋíoḃ, ionnus go mbídís ag marḃaḋ, ag argain, agus ag creaċaḋ a ċéile: agus mar do connarcas d'uaisliḃ Éireann, agus d'á n-ollaṁnaiḃ, an doċar do ḃí ag teaċt do'n easaontaiḋ do ḃioḋ idir ḟoirinn a gcríċe an tan soin, do ṁeasadar gur ḃ'oirċeas na trí nóis úd d'orduġaḋ.

Ar dtús do ṫuigeadar gur ċneasta an tánaisteaċt, ionnus go mbiaḋ caiptín infeaḋma ag déanaṁ barántais ar ḟluaġ gaċa críċe d'á raiḃe i n-Éirinn, ag cosnaṁ a gcreaċ agus a maoine dóiḃ. Óir, dámaḋ é an mac i

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63. *Saxones* MS.; Saxonaiġ, H. *Sic* in N; aibġitir, C; aibġitear, H.
64. *Sic* in F and H; litiordaċta, C; litrioċaḋ, N. ar biṫ, F; air biṫ, H.

VIII. 1. *Davis*, MS.; Daḃis, H. go ḃfaġonn loċt a dtrí nósaiḃ atá ann, F. do ġeiḃ S. D. loċt i dtrí nósaiḃ atá san mb. tuaiṫe i n-Éirinn, H. 3. tánairi, C. ar b., *sic* in C; fá ḃráġaid, F, H, and *al.* 4. do bí, C; do ḃí, H, N, &c. 5. commbráiṫriḃ, C. idir ċoṁmb, F. ngairid, C. ngairmid, F and H. 6. *Gavalkinde*, MS., C; gaḃál *Kind*, F; gaḃal *Kinde*, N; Gavelkind, H. mionnr., C. 7. eiric, F and H. 8. mar

received the alphabet, and, according to that, the Saxons had no knowledge whatever of literature till they acquired it from Irishmen.

VIII.

John Davies finds fault with the legal system of the country, because, as he thinks, there are three evil customs in it. The first custom of these is that the 'tanist'[1] takes precedence of the son of the lord of the soil. The second custom is the division which was made on the land between brethren, which the Galls call 'gavalkind,'[2] where a subdivision of the land is made between the kinsmen. The third custom is to take 'eric'[3] for the slaying of man. My answer in this matter is, that there is not a country in the world in which a change is not made in statutes and customs, according as the condition of the country alters. For, those customs were not sanctioned in the law of the land until the Irish had entered upon war and conflict between every two of their territories, so that they were usually slaying, harrying, and plundering each other: and as it was apparent to the nobles of Ireland, and to their 'ollavs,'[4] the damage which ensued from the disunion among the inhabitants, they deemed it expedient to ordain those three customs.

In the first place, they understood that the 'tanistry'[5] was suitable in order that there should be an efficient captain safeguarding the people of every district in Ireland, by defending their spoils and their goods for them. For, if it

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[1] *Tanaiste, i.e.* the elected successor of the same family. [2] *Gabhál cinidh: i.e.* division of property between near kindred. [3] *Eiric, i.e.* blood-fine or satisfaction. [4] *Ollamh,* a sage, a doctor. [5] *Tanaisteacht.*

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sin ní, *al.* naċ ḃfuil, F. 9. san ḃiṫ is naċ, F. 11. na trí nóis, F and H. air na n-ordúġaḋ, H and *al.* 16. *Sic* C; toiġioċt, H and N. easaonta in MSS. C and N; -taċt, H. 17. *Sic* C; ḟ. na héireann, N: úrṁór na hé., H. 21. tṡluaġ, MS. 22. damaḋ, MS.; dá mbaḋ, H.

n-áit an aṫar do ḃiaḋ ann, dob' ḟéidir ar uairiḃ an mac do ḃeiṫ 'na ṁionaois, agus, mar sin, naċ biaḋ inḟeaḋma re cosnaṁ a ċríċe féin, agus go dtiocfaḋ lot na dúiṫċe as a los sin. Níor ḃ'ḟéidir fós gan an dara nós do ḃeiṫ ar marṫain i n-Éirinn an tan soin, mar atá roinn ċoṁṁbráiṫreaċ do ḃeiṫ ar an ḃfearann. Óir, níor ḃ'ḟiu cíos na críċe an tuarasdal do raċaḋ do'n líon buannaḋ do ċoiseonaḋ í: giḋeaḋ, an tan do roinntí an ċríoċ idir na coṁṁbráiṫriḃ, do ḃiaḋ an bráṫair buḋ lúġa mír ḋí coiṁéasgaiḋ re n-a cosnaṁ fa n-a ḋíċeall, agus do ḃiaḋ an ceann-feaḋna do ḃíoḋ aca. Níor ḃ'ḟéidir, mar an gceudna, gan an éiric do ḃeiṫ ar bun mu'n am so: Óir, dá marḃaḋ neaċ duine an tráṫ soin, doġéaḃaḋ comairce i san gcríċ ba foicsi ḋó, agus do ḃríġ naċ bíoḋ ar ċumas carad an tí do marḃṫaoi, cúitiuġaḋ ná eineaclann do ḃuain do'n tí doġníoḋ an marḃaḋ, do agradaois a ġaol i san gcion, mar smaċtuġaḋ ar an marḃṫóir; agus do ḃríġ naċ bíoḋ rún an ṁarḃṫa ag an ngaol, níor ḋliġṫeaċ a ḃfuil do ḋortaḋ, giḋeaḋ, do cuirtí cáin orra, mar smaċtuġaḋ ar an tí doġníoḋ an marḃaḋ, agus doċím an nós so ar marṫain ag Gallaiḃ anois, mar go leantar an cion coṁgais leó. Is ionann, iomorro, éiric agus cion coṁgais; óir is ionann cion agus coir, agus is ionann coṁgas nó coṁḟogus agus gaol, agus is é ċialluiġeas an cion coṁgais, cáin nó díol do ḃuain amaċ i n-éiric nó i n-eineaclainn an loit nó an doċair doġní neaċ (gémaḋ marḃaḋ nó

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23. *Sic* H; do ḃeiṫ, C; do ḃíoḋ, N. 24. *Sic* C; gan ḃeiṫ, F, H, and N. 25. 7 a ḋuṫuiġ do lot, H and N; 7 a dúiṫċe do lot as a los sin, F. 27. an roinn ċoṁmb., H. 29. *Sic* C and F; buanaḋa, H; buanna, N. 30. in̄ ċríoċ, F. 31. do bíoḋ, C; do ḃíoḋ, F and H. do ḃioḋ, N and *al.* an coṁmbráṫair, F. do'n ḟearann, F and *al.* 32. re c. na críċe, F, H, &c. ḋiṫċioll, F, C, and H; ḋiċioll, N. do ḃíoḋ, F, C; do ḃioḋ, H and N. 33. do ḃioḋ aca, C; do ḃioḋ orra, H, N, &c. nír ḃéidir, F. 34. in eric, F. mun am so, C; an tan sin, H; an tráṫ sin, F and N. tan, F. 35. *Sic* C; coimirce, F and N; cumairce, H. 36. *Sic* C; neasa, H and N; foigse, *al.* san ċríċ, F. 37. *Sic* C; do ḃuain de féin, F, H, and N. 38. ġaolta, H.

were the son should be there, instead of the father, it might happen, occasionally, for the son to be in his minority, and so that he would not be capable of defending his own territory, and that detriment would result to the country from that circumstance. Neither was it possible to dispense with the second custom obtaining in Ireland at that time, that is to say, to have fraternal partnership in the land. For, the rent of the district would not equal the hire which would fall to the number of troops who would defend it: whereas, when the territory became divided among the associated brethren, the kinsman who had the least share of it would be as ready in its defence, to the best of his ability, as the tribal chief who was over them would be. No more was it possible to avoid having the 'eric' established at this time: for, if any one slew a man then, he would find protection in the territory nearest to him, and since it was not in the power of the friends of him who was slain to exact vengeance or satisfaction from him who did the deed, they would sue his kin for the crime, as punishment on the slayer; and inasmuch as his kin had no privity of the slaying, it would not be lawful to shed their blood; nevertheless, a fine was imposed on them as punishment for him who had committed the crime, and I notice the same custom obtaining among the Galls now, where the 'kin-cogaish'[1] is adopted by them. Indeed, 'eric' and 'kin-cogaish' are alike; for '*cion*' and '*coir*' (i.e. *a crime*) are equal, and '*comghas*' and '*gaol*,' (i.e. *kinship*) are equal, and what 'kin-cogaish' signifies is to exact a tax or payment in 'eric' or honour-price[2] for the hurt or the loss which anyone causes (though it be slaying or other evil deed), from his

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[1] *Cion comhgais*, *lit.* crime of relationship; an '*eric*,' levied, as described, by way of vicarious punishment. [2] *Eineaclann*, honour-price.

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doagraidís a ġaolta, F. san ċion, F. 39. air sion, H, F, and N. 41. *Sic* C; curṫaoi, F. 42. do níoḋ, C. an, not in F. 44. éuraic and euruic, C; éiric, F and N; eiric, H. 47. amaċ, not in F. 48. do ní, MS. damaḋ, F.

míġníoṁ eile é), d'á ċaraid nó d'á ċineaḋ; agus doċím go bfuilid Gaill anois ag coiméad an nóis sin, mar go leantar an cion coṁgais leó. D'á bríġ sin, níor ċneasta do Ṡeon Dauis loċt d'ḟaġḃáil ar an mbreiṫeaṁnas tuaiṫe tríd; agus an méid ḃeanas ris an dá nós eile, ní raiḃe teaċt 'na n-éagmais ag Éirinn an tan do hordaiġeaḋ iad, agus mar sin, níor ḃ'inḃéime an breiṫeaṁnas tuaiṫe críoċa. Óir, gion go ḃfuilid oireaṁnaċ d'Éirinn anois, do ḃádar éigeantaċ an tan do hordaiġeaḋ iad.

Adeir Camden gurab nós d'Éireannċaiḃ, breiṫeaṁain, leaġa, seanċaḋa, filiḋ, agus aos ceird do ḃeiṫ ag a n-uaislib, agus cearmainn do ḃronnaḋ dóiḃ, agus fós saoirse do ḃeiṫ ag a bpearsannaiḃ, ag a ḃfearann, agus ag a spréiḋ. Ag so mar adeir, ag labairt orra:—'Atá (ar sé), ag na flaṫaiḃ seo a ndliġṫeoiriḋe féin, d'á ngairid breiṫeaṁain, a scáirṫeoiriḋe re scríoḃaḋ a ngníoṁ, a leaġa, a ḃfiliḋ, d'á ngairid báird, agus a luċt seanma, agus fearann cinnte do gaċ aon díoḃ so, agus gaċ aon díoḃ ag áitiuġaḋ i n-a ḟearann féin, agus fós gaċ aon díoḃ do ṫreiḃ ċinnte fá leaċ; mar atáid na breiṫeaṁain do ṫreiḃ agus do ḟloinneaḋ d'áiriṫe, na seanċaḋa nó na scáirṫeoiriḋe do ṫreiḃ agus do ḟloinneaḋ eile, agus mar sin do ċáċ ó sin amaċ, do ḟeoladaois a gclann agus a ngaolta, gaċ aon díoḃ i n-a ċéird féin, agus bíd luċt a leanta i sna healaḋnaiḃ seo díoḃ féin do ṡíor."

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49. dá ċaraid no, not in F. ḋa ċinioḋ, MS. 50. coiṁéd, C and N; coiṁéad, H. For do ċím, line 42, H reads mar, and omits all (eight lines) from that to go ḃfuilid here. The text is from C; other copies vary. F and H omit from mar, line 50, to sin in next line. 52. d'ḟaġáil, F and C; d'ḟáġail, H. 54. na ḃféġmuis, F. i n-é., H. an é., F.

58. ag e., F. 59. seanċuiḋe, MS.; seanċaḋa, H. *Sic* C; filiḋe and -leaḋa, N; -leaḋa, H. 60. *Sic* in C (*pl.*); cearmoin, H; cearmonn, N. 63. *Sic* C; flaiṫiḃ, H and N. dliġṫeoiri, F. 64. ngairmid, F, H, and N; ngairid, C. *Sic* C; sdáirṫeoiri, F; sdáruiḋṫeoiriḋe, *al.* 65. a ḃfileaḋa, F.

friend or from his kindred; and I perceive that the Galls keep up that system now, since the 'kin-cogaish' is adopted by them. Wherefore, it is not honest in John Davies to find fault with the native jurisprudence because of it; and, as far as regards the other two customs, there was no way of doing without them in Ireland when they were appointed, and, therefore, the native law of the land should not be censured on their account. For, though they are not suitable for Ireland now, they were necessary at the time they were established.

Camden says it is a system among the Irish for their nobles to have lawgivers, physicians, antiquaries, poets, and musicians, and for endowments to be bestowed on them, and also their persons, lands, and property to enjoy immunity. Here is what he says, speaking of them:—"These princes (he says) have their own lawgivers, whom they call 'brehons,'[1] their historians for writing their actions, their physicians, their poets, whom they name 'bards,' and their singing men, and land appointed to each one of these, and each of them dwelling on his own land, and, moreover, every one of them of a certain family apart; that is to say, the judges of one special tribe and surname, the antiquaries or historians of another tribe and surname, and so to each one from that out, they bring up their children and their kinsfolk, each one of them in his own art, and there are always successors of themselves in these arts"[a]

[a] Habent hi magnates suos iuridicos, quos vocant Brehonos, suos historicos, qui res gestas describunt, medicos, poetas, quos bardos vocant, et citharaedos, quibus singulis sua praedia assignata sunt, et singuli sunt in unoquoque territorio, et é certis et singulis familiis; scilicet, brehoni unius stirpis et nominis, historici alterius, et sic de coeteris, qui suos liberos sive cognatos in sua qualibet arte erudiunt, et semper successores habent.

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[1] *Breitheamh*, a judge.

66. da C; ag, F and N; do, H. 67. iad, H. na ḃf., F. 69. do tṡ, C. ḋáiriṫe, C; d'áiriġṫe, H. 71. eile, H. sin dóiḃ, H. ḟeolaidís, F. 72. *Sic* F and H; na gcéird féin, C.

Ar na briaṫraiḃ seo Ċamden, is follus gurab maiṫ an t-ordugaḋ do ċuireadar Éireannaiġ síos re coiméad na n-ealaḋan so i n-Éirinn ó aimsir go haimsir. Óir tugadar fearann ollaṁantaċta do gaċ treiḃ díoḃ, ionnus go mbiaḋ coṫugaḋ aca orra féin, le saoṫrugaḋ na n-ealaḋan go naċ cuirfeaḋ boċtaċt d'á ndruim iad; agus fós is é an tí fá dearsgnaiġṫe do'n treiḃ sin, nó do'n treiḃ eile, doġeiḃeaḋ ollaṁantaċt na flaiṫe fearainn do ḃioḋ aige, agus tigeaḋ de sin gaċ aon díoḃ do [ḋéanaṁ díċill ar] ḃeiṫ rói-eolaċ i n-a n-ealaḋain féin [i ndóiġ] re greamugaḋ na hollaṁantaċta tar an gcuid eile d'á ṫreiḃ: agus is mar sin doġníṫear do'n leiṫ ṫall d'fairrge anois le mórán ṫéid do ḃuain caṫaoireaċ amaċ a los a ḃfóġluma. Is móide fós do féadaḋ na healaḋna so do ċoiméad mar do orduiġeadar uaisle Éireann tearmann agus comairce do ḃeiṫ ag fearann, ag pearsannaiḃ, agus ag spréiḋ na n-ollaṁan; óir, an tan do ḃídís Gaeḋil agus Gaill easaontaḋaċ ré' ċéile, naċ cuirfídís buaiḋreaḋ ná toirmeasg ar na hollaṁnaiḃ ná ar na daltaḋaiḃ fóġluma do ḃíoḋ aca, d'á dtoirmeasg ó ṡaoṫrugaḋ na n-ealaḋan. Léaġṫar ag Iul Caesar, i san seiseaḋ leaḃar d'á stáir, go raiḃe an tearmann ceudna ag na draoiṫiḃ táinic ó iarṫar Eorpa do ṡeolaḋ scol do'n Ḟrainc, agus saoilim gurab a hEirinn rugadar an nós soin leó.

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77. so, 7c., not in H. tugaḋ, F. 78. ollaṁnaċta, H, &c. da, C; do gaċ aon treiḃ, H. 79. orra, not in H. 80. dá ḋruim, C; dá ndruim, F, H, and N. 81. an té, H. *Sic* C; dearsgnuiṫe san ealaḋain, H and F. 83. *Sic* C and H; do ḃí, F. do ṫigioḋ, N. 84. In brackets is not in C, but is in F and H. 85. an dóiġ, over line in F. 86. doníṫior, C and N; C adds le mórán. 88. After d'á ṫreiḃ above to a ḃfóġluma is not in H. 89. H and F add i n-Éirinn. 90. *Sic* C and H. coimirce, F. 91. ionnus

From these words of Camden it is clear that the order is good which the Irish had laid down for preserving these arts in Ireland from time to time. For they assigned professional lands to each tribe of them, in order that they might have sustenance for themselves for the cultivation of the arts, that poverty should not turn them away; and, moreover, it is the most proficient individual of one tribe or the other who would obtain the professorship of the prince of the land which he held; and it used to result from that that every one of them would make his best efforts to be well versed in his own art in hope of obtaining the professorship in preference to the rest of his tribe: and it is thus it is done beyond the sea now by many who go to obtain (college) chairs in consideration of their learning. It was all the more possible to preserve these arts, as the nobility of Ireland had appointed that the land, the persons and the property of the 'ollavs'[1] should enjoy security and protection; for when the native Irish and the foreigners would be contending with each other, they should not cause trouble or annoyance to the professors, or to the pupils who were with them for instruction, hindering them from cultivating the arts. It is read in Julius Cæsar, in the sixth book of his history, that the 'druids'[2] who came from the west of Europe to direct schools in France enjoyed a similar immunity, and I think that it was from Ireland they brought that custom with them.

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[1] *Ollamh*, a sage, professor, doctor.

[2] *Draoı*, *i.e. magus.*

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for óıꞃ, F, H, and N (with naċ). 92. ᵹaoıḋıl, C, N, and H. *Sic* C; eaꞅaonꞇaċ, F and H. 93. *Sic* C; naċ ᵹcuıꞃꝼeaḋ, H; naċ cuıꞃꝼıḋe, F and N. 94. ꝺ. ꞃe ꝼóġluım, F and N. ꞇoıꞃmıoꞅᵹ, C. 95. *Julius Caesar*, F, C, and N; ıuıl Saeꞅaꞃ, H. 97. ꞇáınıc, C; ꝺo ċuaıḋ, F, N, and H. 98. ꞅcol, H; ꞅᵹol, C and N. ꝺon ḟꞃaınᵹc, F, C, and N. a hé., *sic* C, F, and N; ó é., H.

IX.

Ni leanta dúinn do ḃreugnuġaḋ na Nua-Ġall so níḋ-sa-ṁó, bíoḋ gurab iomḋa níḋ ċuirid síos i n-a stáiriḃ do ḟéadfaiḋe do ḃreugnuġaḋ; do ḃríġ urṁór a scríoḃaid go maslaiġṫeaċ ar Éirinn, naċ fuil d'úġdarḋás aca re n-a scríoḃaḋ aċt innisin sceul ainteasdaċ do ḃí fuaṫmar d'Éirinn, agus aineolaċ i n-a seanċus: óir is dearḃ, na saoiṫe do ḃí re seanċus i n-Éirinn, ná'r ḟóbradar solus do ṫaḃairt dóiḃsean ann, agus mar sin, ná'r ḃ'ḟéidir dóiḃ eolas do ḃeiṫ i seanċus nó i sean-dálaiḃ Éireann aca. Agus Cambrens, do ġaḃ ré' air barántas do ḋéanaṁ ar ċáċ, is cosṁail ris gurab dall nó daoi tug frais-eolas faḃaill dó, mar gur ḟágaiḃ gaḃáil Tuaiṫe Dé Danann gan luaḋ do ḋéanaṁ uirre, agus go raḃadar trí bliaḋna teasda do ḋá ċéad i gceannas Éireann, agus go raḃadar naoi ríoġa díoḃ i ḃflaiṫeas Éireann; agus é iar ngaḃáil ré' air ceud ġaḃála Éireann do ċur síos, gémaḋ í gaḃáil Ċeassaċ í, agus naċ gaḃaid na seanċaḋa go cinnte mar ġaḃáil ria, tar ċeann go luaiḋtear leó i n-a leaḃraiḃ í. Measaim go fírinneaċ naċ raiḃe seaḋ aige i seanċus Éireann do lorgaireaċt, aċt gurab é aḋḃar fa'r ġaḃ do láiṁ scríoḃaḋ uirre le miṫeastaiḃ do ṫaḃairt ar a foirinn re n-a linn féin, agus ar a sinnsearaiḃ rompa: agus fós is gearr an uain do ḃí aige ar ċuartuġaḋ seanċusa Éireann, do ḃríġ naċar ċaiṫ aċt bliaḋain go leiṫ ris gan dul go Sacsaiḃ; agus ar mbeiṫ d'á stáir gan

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IX. 1. *Sic* in C (ḋúin); ní leanfam do ḃreaṫnuġaḋ, H; ní leanam do ḃréagaiḃ, N. ní leanam ar, F. 2. F has má atá for bíoḋ. 5. C; innise, H. sgél, C; sgéal, N; scéal, H. fuaṫmor, C. 6. 7 do ḃí aineolaċ san s., F. 7. níor, H and N. 8. For ann here F has san seanċus. 12. *Sic* C; Ṫuaṫa Dé D., H and N. Tuaṫa Dé Danonn, F. 14. céd, C; ċétt, H; ċéad, N. 15. naoi ríġ, C; noí ríġṫe, H; not in F. ar, C; air, H. 17. seanċuiḋe, C. 18. luaittior, MS. 19. go fírinneaċ, not in F. 20. do luaḋ aige, F. do long aige, aċt aḋḃar re

IX.

The refutation of these new foreign writers need not be pursued by us any further, although there are many things they insert in their histories which it would be possible to confute; because, as to the most part of what they write disparagingly of Ireland, they have no authority for writing it but repeating the tales of false witnesses who were hostile to Ireland, and ignorant of her history: for it is certain that the learned men who were conversant with antiquity in Ireland did not undertake to enlighten them in it, and, so, it was not possible for them to have knowledge of the history and ancient state of Ireland. And Cambrensis, who undertook to supply warrant for everything, it is likely in his case that it was a blind man or a blockhead who gave him such a shower of fabulous information, so that he has left the invasion of the Tuatha Dé Danann without making mention of it, although they were three years short of two hundred in the headship of Ireland, and that there were nine kings of them in the sovereignty of Ireland: and (yet) he had recounted the first invasion of Ireland, although it were only the invasion of Ceasair, and that the antiquaries do not regard it for certain as an invasion, notwithstanding that it is mentioned by them in their books. Truly I think that he took no interest in investigating the antiquity of Ireland, but that the reason why he set about writing of Ireland is to give false testimony concerning her people during his own time, and their ancestors before them: and, besides, it was but brief opportunity he had for research on the history of Ireland, since he spent but a year and a half at it before going (back) to

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ṁíṫeastas do ṫ., H. 21. ar éirinn, F. 22. ar ḟ. na hé. do ṁair re na, 7c. rómpa, not in F. 23. ar ċ. do ḋéanaṁ ar s. é., F. do ḋéanaṁ air, H. 25. dol go, C; dol 1., H. gan dul a Saxaiḃ, F.

ḃeiṫ críoċnuiġṫe, do-ḟágaiḃ cuid leiṫ-ḃliaḋna teasda ḋí ar ċúram 'compáin' dó féin, d'ar ḃ'ainm Bertram Verdon.

Uime sin, atá dóiġ agam cibé léaġṫóir coṁṫrom léiġfear
30 gaċ breugnuġaḋ d'á ndéinim ar Ċambrens, agus ar
31 na Nua-Ġallaiḃ seo leanas a lorg, gurab mó ċreidfeas
an breugnuġaḋ doġním ar a mbreugaiḃ ioná do'n innisin
sceul doġníd cáċ, óir atáim aosda, agus drong díoḃ-san
óg; do ċonnairc mé agus tuigim príṁ-leaḃair an tsean-
ċusa, agus ní ḟacadar-san iad, agus dá ḃfaicdís, ní tuigfiḋe
36 leó iad. Ní ar ḟuaṫ ná ar ġráḋ droinge ar bioṫ
37 seaċ a ċéile, ná ar ḟuráileaṁ aondiune, ná do ḟúil re
38 soċar d'ḟaġḃáil uaiḋ, ċuirim róṁam stáir na hÉireann do
39 scríoḃaḋ, aċt do ḃríġ gur ṁeasas ná'r ḃ'oirċeas coṁ-
40 onóraiġe na hÉireann do ċríċ, agus coṁ-uaisle gaċ foirne
41 d'ár áitiġ í, do ḋul i mbáṫaḋ, gan luaḋ ná iomráḋ do ḃeiṫ
orra: agus measaim gurab córaide mo ṫeist do ġaḃáil
43 ar Éireannċaiḃ ar an tuarasgḃáil doḃeirim, do ḃríġ
44 gurab ar Ġaeḋealaiḃ is ro-ṁó ṫráċtaim. Cibé lé n-ab
45 mór a n-abraim riu, naċ inṁeasta go mbéarainn breaṫ
le báiḋ ag taḃairt iomad molta tar mar do ṫuilleadar
orra, agus mé féin do Sean-Ġallaiḃ do réir bunaḋasa.
47

Má atá, iomorro, go moltar an fonn leis gaċ stáraiḋe
d'á scríoḃann ar Éirinn, díommoltar an foireann leis gaċ
Nua-Ġall-stáraiḋe d'á scríoḃann uirre, agus is leis sin
51 do gríosaḋ mise do ċum na stáire seo do scríoḃaḋ ar
Éireannċaiḃ, ar ṁéid na truaiġe do ġaḃ mé fa'n eugcóir
53 follusaiġ doġníṫear orra leó. Dá dtugadaois, trá, a
54 ḃfír-ṫeist féin ar Éireannċaiḃ, ní ḟeadar creud as naċ

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30. *Sic* C; ndénaim, F. 31. creidfídear, F and H. ċreidfid, *al.* 36. san mbiṫ, F. 37. F omits ná before do here. 38. dfaġáil, F. uaiḋ, omitted. 39. gur ṁeas me, F. 40. a coṁ onóraċ, F and H; coṁmaiṫ N. 41. luaiḋ, C. do ḋéanaṁ, H. 43. do ġaḃáil uirre, F.

England; and his history not being finished (in that time), he left a half year's portion wanting (to be completed) of it under the care of a companion of his, named Bertram Verdon.

Wherefore, I have hope that whatsoever impartial reader shall read every refutation which I make on Cambrensis, and on these new foreigners who follow his track, will trust the refutation I make on their lies rather than the story-telling they all do, for I am old, and a number of these were young; I have seen and I understand the chief historical books, and they did not see them, and if they had seen them, they would not have understood them. It is not for hatred nor for love of any set of people beyond another, nor at the instigation of anyone, nor with the expectation of obtaining profit from it, that I set forth to write the history of Ireland, but because I deemed it was not fitting that a country so honourable as Ireland, and races so noble as those who have inhabited it, should go into oblivion without mention or narration being left of them: and I think that my estimate in the account I give concerning the Irish ought the rather to be accepted, because it is of the Gaels I chiefly treat. Whoever thinks it much I say for them, it is not to be considered that I should deliver judgment through favour, giving them much praise beyond what they have deserved, being myself of the old Galls as regards my origin.

If, indeed it be that the soil is commended by every historian who writes on Ireland, the race is dispraised by every new foreign historian who writes about it, and it is by that I was incited to write this history concerning the Irish, owing to the extent of the pity I felt at the manifest injustice which is done to them by those writers. If only indeed they had given their proper estimate to the Irish, I know not why

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H has fán t. doḃeirim orra. 44. cioḋ bé lenab mór, F. ciḋ bé re nar mór, *al.* 45. breiṫ, F, C, N, and H. 47. dóiḃ, for orra, F. 51. re scríoḃaḋ, H. 53. ḟollusaiġ, not in F. dá dtuġṫaoi, F and H. 54. air Éireannċaiḃ, F and H. a dteist ḟírinneaċ féin, H, N, and F.

cuirfidís i gcoiṁmeas re haoin-ċineaḋ 'san Eoraip iad i dtrí neiṫiḃ, mar atá, i ngaisgeaṁlaċt, i léiġeantaċt, agus i n-a mbeiṫ daingean i san gcreideaṁ Catoileaca: agus an méid ḃeanas re naoṁaiḃ Éireann, ní raċaḋ d'á ṁaoiḋeaṁ créad a líonṁaire do ḃádar, do ḃríġ go ḃfuilid úġdair coigcríċe na hEorpa ag a adṁáil, agus go n-abraid gur líonṁaire Éire fa naoṁaiḃ ioná aoin-ċríoċ i san Eoraip; agus fós go n-adṁaid go raiḃe árdḟlaiṫeas na fóġluma i n-Éirinn coiṁ-líonṁar [agus] sin gur ḃrúċt sí foirne fóġlumṫa uaiṫe do'n Ḟrainc, do'n Iotáile, do'n Ġearmáine, go Ḟlondrus, go Sacsain, agus go hAlbain, mar is follus as an mbrollaċ atá ag an leaḃar i n-ar' scríoḃaḋ beaṫa Ṗádraic, Ċolumcille, agus Ḃríġde i mbeurla: agus an méid ḃeanas* re seanċus Éireann, is inṁeasta go raiḃe barántaṁail, do ḃríġ go nglántaoi i bḟeis Teaṁraċ gaċ treas bliaḋain é, do láṫair uaisle, eaglaise, agus ollaṁan Éireann; agus ó do ġaḃadar Éireannaiġ creideaṁ, do cuireaḋ ar ḟorlaṁas préaláiḋeaḋ eaglaise [é]. Bíoḋ a ḟiaḋnaise sin ar na príṁ-leaḃraiḃ seo síos, atá re a ḃfaicsin fós, mar atá Leaḃar Árda-Máċa; Saltair Ċaisil, do scríoḃ Cormac naoṁṫa mac Cuileannáin (rí dá ċúigeaḋ Múṁan agus áirdeasbog Ċaisil); Leaḃar na hUaċongṁála; Leaḃar Ċluana heiḋneaċ Fionntain i Laoiġis; Saltair na Rann, ro scríoḃ Aonġus Céile Dé; Leaḃar Ġlinne-dá-loċ; Leaḃar na gCeart, ro sgríoḃ Beinén naoṁṫa mac Seisgnéin; Uiḋir Ċiaráin, ro

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55. re a cc., H. 57. Catoilice, H. Catolica, F. 58. ní raċ dá ṁaoiḋioṁ, F. ní raċ, C and *al.*; ní reaċ, N; ní raċa, H. 59. da maoiḋioṁ, N. 60. F, H, and N add uile. Others write ag a n-adṁáil; F omits 7 go n-abraid. 61. éincríoċ, C; aoinċríoċ, N; H adds eile. 62. go n-adṁan siad, H; go n-adṁuiḋ siad, N. 63. ḃrúiċt, C; bruċt, H and N. 64. F, H, N, &c., add féin. don Ḟraingc, F and C. Eadaille, C; Iottáile, N. do Eadaile, F. 66. *Sic* H and N; brolaċ, C. leaḃran, F. 68. in méid ḃeanas, F. 72. orlaṁus, F and C. 73. eagailsi, MS. From Éireann above to this is not in H. * Two pages of MS. C. are wanting here, from re seanċus [Supplied from MSS. H 5. 32 and F.] 74. re n-a, H.

they should not put them in comparison with any nation in Europe in three things, namely, in valour, in learning, and in being steadfast in the Catholic faith: and forasmuch as regards the saints of Ireland, it needs not to boast what a multitude they were, because the foreign authors of Europe admit this, and they state that Ireland was more prolific in saints than any country in Europe; and, moreover, they admit that the dominion of learning in Ireland was so productive, that she sent forth from her learned companies to France, to Italy, to Germany, to Flanders, to England, and to Scotland, as is clear from the introduction to the book in which were written in English lives of Patrick, Columcille, and Brigid: and forasmuch as concerns the ancient history of Ireland, it may be assumed that it was authoritative, because it used to be revised at the assembly[1] of Tara[2] every third year, in presence of the nobility, the clergy, and the learned of Ireland; and since the Irish received the faith, it has been placed under the sanction of the prelates of the Church. These chief books following which are still to be seen, will testify to this; namely, the Book of Armagh;[3] the 'Saltair'[4] of Cashel,[5] which holy Cormac, son of Cuileannan, king of the two provinces of Munster[6] and archbishop of Cashel, wrote; the Book of Uachongbháil;[7] the Book of Cluaineidhneach[8] of Fionntan in Leix;[9] the 'Saltair na rann,'[10] which Aonghus the 'Culdee'[11] wrote; the Book of Glendaloch;[12] the Book of Rights, which holy Benen, son of Sesgnen wrote; the 'Uidhir'[13] of Ciaran,

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[1] *Feis*, assembly, festival.
[2] *Teamhair* (*Teamhrach*, gen.), Tara.
[3] *Ard Macha.*
[4] *Saltair*, *Psalterium*, *Duanaire*, *see* p. 91.
[5] *Cuiseal.*
[6] *See* pp. 6 and 91.
[7] See O'Curry's 'MS. Materials' for an account of this and other books mentioned.
[8] Clonenagh in Queen's County.
[9] *Laoigheas.*
[10] *i.e.* of the Verses.
[11] *Céile Dé.*
[12] *Gleann-da-loch.*
[13] Or the 'Dun,' the original *Leabhar na hUidhre.*

75. *Sic* in F and N; aꞃꝺmaċa, C and H. pꞅalꞇaıꞃ, MS.; Salꞇaıꞃ, H. 77. Not in H; N has l. conᵹṁála. haıᵹneaċ, H. aıꝺnıoċ, F. 80. *Sic* C and H; ꝺéının, N; ꝺınén, F. u. ċıanáın, C.

scríoḃaḋ i gCluain-ṁic-nóis; Leaḃar Buiḋe Moling, agus
82 Leaḃar Duḃ Molaga. As ro ríos suim na leaḃar do ḃí
scríoḃṫa ionnta-san, mar atá, an Leaḃar Gaḃála, Leaḃar
na gCúigeaḋ, Réim Ríoġraiḋe, Leaḃar na n-Aos, Leaḃar
Coṁaimsearḋaċta, Leaḃar Dinnseanċuis, Leaḃar Bain-
86 seanċuis, an Leaḃar d'á ngairṫí Cóir Anmann, an Leaḃar
87 d'á ngairṫí Uraiċeapt, ro scríoḃ Ceannfaolaiḋ na fóġ-
luma, agus an Leaḃar d'á ngairṫear Aṁra Ċoluimcille ro
scríoḃ Dallán Forgaill go grod i ndiaiḋ báis Ċoluimcille.
90 Atáid fós iomad do stáiriḃ eile ré a bfaicsin i n-Éirinn,
91 i n-éagmais na bpríṁ-leaḃar do luaiḋeamar, mar a
92 bfuil mórán seanċusa ré a ḟaisnéis, mar atá Caṫ Ṁuiġe
93 Muccraiṁe, Forbais Droma Dáṁġaire, Oiḋiḋ na gCuraḋ,
Caṫ Ċrionna, Caṫ Fionnċoraḋ, Caṫ Ruis na Ríoġ, Caṫ
Ṁuiġe Léana, Caṫ Ṁuiġe Raṫ, Caṫ Ṁuiġe Tualaing, agus
mórán do stáiriḃ eile naċ luaiḋfeam ann so. Is móide
fós is inṁeasta seanċus Éireann do ḃeiṫ barántaṁail,
98 mar do ḃí ós cionn dá ċéad ollaṁ re seanċus ag coiméad
seanċusa na hÉireann, agus coṫuġaḋ ó uaisliḃ Éireann
ag gaċ aon díoḃ d'á ċionn, agus froṁaḋ uaisle agus
1 eaglaise Éireann orra ó aimsir go haimsir. Is móide,
mar an gceudna, is inċreidte dó an ársaiḋeaċt atá
3 ann, agus, fós, naċ deaċaiḋ béarnaḋ ná múċaḋ air le
foirneart eaċtrann. Óir, tar ċeann go rabadar Loċ-
lonnaiġ ag buaiḋreaḋ Éireann seal, do ḃí an oireaḋ
soin d'ollaṁnaiḃ ag coiméad an tseanċusa, gur caoṁnaḋ
suim an tseanċusa leó, bíoḋ go ráinig iomad do leaḃraiḃ
na Loċlonnaiġ. Giḋeaḋ, ní mar sin do ċríoċaiḃ eile na

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82. na leaḃair, *al.* suim omitted. 86. da ngoirṫior, H and N. 87. Ceannfaola, H; -laḋ, C and N. 90. atá, F, H, and N. mórán, H and N. ré a bfaigsin, MS. 91. a bféġmuis, F. 92. iomad, H and N. ré a faisnéis, C; re a bfaicsin 7 re a bfaisnéis, H; re a bfaisnéis, F and N. 93. *Sic* MS. F. D. D., not in H. 98. dá ċ., C; dá ċétt, H; daċéad, N. 1. eagailse, C. Some MSS. omit É. 3. deaċaḋ, H. da for do in F.

which was written in Clonmacnois;[1] the Yellow Book of Moling, and the Black Book of Molaga. Here follows a summary of the books which were written in those,[2] namely, the book of Invasion, the book of the Provinces, the Roll of Kings, the book of tribes,[3] the book of synchronism,[4] the the book of famous places,[5] the book of remarkable women, the book which was called 'Cóir anmann';[6] the book which was called 'Uraicheapt,'[7] which Ceannfaolaidh the learned wrote, and the book which is called the 'Amhra'[8] of Columcille, which Dallan Forgaill wrote shortly after the death of Columcille. There are yet to be seen in Ireland many other histories, besides the chief books which we have mentioned, in which there is much of ancient record to be discovered, such as the battle of Magh Muccraimhe, the siege of Druim Damhghaire, the fates of the knights, the battle of Crionna, the battle of Fionnchoradh, the battle of Ros-na-Ríogh, the battle of Magh Léana, the battle of Magh Rath, the battle of Magh Tualaing, and many other histories which we shall not mention here. Furthermore, the historical record of Ireland should be considered as authoritative, the rather that there were over two hundred professors of history[9] keeping the ancient record of Ireland, and every one of them having a subsidy from the nobles of Ireland on that account, and having the revision of the nobility and clergy from time to time. Because of its antiquity, likewise, it is the more worthy of trust, and, also, that it has not suffered interruption or suppression from the violence of strangers. For, notwithstanding that the Norsemen had been troubling Ireland for a period, there were such a number of learned men keeping the ancient record that the historical compilation

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[1] *Cluain-mic-nois.*

[2] *i.e.* the headings of the separate tracts.

[3] *Aos* here possibly means caste or grade.

[4] Seems to have been a treatise on verifying dates.

[5] *Dinnseanchus*, Onomasticon, or topography.

[6] Interpretation of names, perhaps Etymology.

[7] Rudiments (of Grammar) probably.

[8] Panegyric or *Elóge.*

[9] *Seanchus*, antiquity, archæology; compilation of ancient law or history.

hEorpa, do bríġ gur ṁúċadar Rómánaiġ, Galli, Goti, Uandali, Sacsanaiġ, Saraceni, Múraiġ agus Loċlonnaiġ a seanċus i ngaċ ruaṫar ríoġ d'á dtugadar fúṫa: giḋeaḋ, ní ṫáinig d'aon-droing díoḃ-san Éire d'argain, do réir Ċambrensis, 'san seiseaḋ caibidil a's dá ḟiċid, mar a n-abair, ag labairt ar Éirinn:—"Do ḃí Éire saor ó ṫús ó ruaṫar an uile ċiniḋ ċoigcríċe." As so is iontuigṫe go raiḃe Éire saor ó iomruaṫar náṁad lé' múċfaiḋe a seanċus agus a sean-dála; agus ní mar sin d'aoin-ċríċ eile 'san Eoraip. Uime sin measaim gurab córa creideaṁain do ḟeanċus Éireann ioná do ḟeanċus aoin-ċríċe eile 'san Eoraip, agus fós mar do sgagaḋ le Pádraic, agus le naoiṁ-ċléir Éireann é, ó aimsir go haimsir.

Giḋeaḋ, tuig, a léaġṫóir, go ndéarna mé malairt ar an áireaṁ bliaḋan innistear do ḃeiṫ i bḟlaiṫeas beagáin do ríoġaiḃ págánta na hÉireann seaċ mar cuirṫear sios i san Réim Ríoġraiḋe, agus i sna duantaiḃ atá cumṫa orra é; agus is é is fáṫ ḋam ċuige sin naċ faġḃaim ag teaċt le háireaṁ na n-aimsear ó Áḋaṁ go gein Ċríost, do réir úġdair ḃarántaṁail ar bioṫ coigcríċe iad. Aḋḃar eile fós atá agam, go bḟaicṫear ḋam go dtugṫar áireaṁ éigcneasda bliaḋan do ḋroing ḋíoḃ, mar atá Siorna saoġlaċ, d'á dtugṫar trí ċaogaid bliaḋan, agus go léaġṫar linn i sein-leaḃar Gaḃála go raiḃe Siorna céad

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9. *Gauli* MS. *Goti.* 10. *Vadali,* MS. *Saxones,* MS.; Saxonaiġ, H. *Saroseni,* MS.; Sarasení, H. *Sic* C; Múiri, H; *Mauri,* N. 11. in gaċ, C; is gaċ, F, H, and N. fúṫaiḃ, C; fuṫoiḃ, F; fuṫuiḃ, H and N. 12. ḋíoḃ sin, MS. 13. san. 46. ca., C. From *Cambrensis* here to iontuigṫe is wanting in H. 14. do ḃí é. ó ṫús saor ó imruaṫar, F. 19. éinċríċe, MS. 22. go ndéarnas, H. 23. ar an áireaṁ mbliaḋon, F; ar in áirioṁ bliaḋan, C. 24. seoċ, MS. curṫor, F. 26. ḋaṁ, MSS. and H. faġoiṁ, F. 27. na haimsire, N; also F, but naimsior is written above the line. 29. *Sic* in C;

was preserved, even though many books fell into the hands of the Norsemen. Howbeit, it is not thus with other European countries, because the Romans, Gauls, Goths, Vandals, Saxons, Saracens, Moors, and Danes destroyed their old records in every inroad (of their kings) which they made upon them: yet, it fell not to any of these to plunder Ireland, according to Cambrensis, in the forty-sixth chapter, where he says, speaking of Ireland:—" Ireland was, from the beginning, free from incursion of any foreign nation."[a] From this it may be understood that Ireland was free from the invasion of enemies by which her ancient history and her former transactions would be extinguished; and it is not so with any other country in Europe. Wherefore I think that it is more fitting to rely on the history of Ireland than on the history of any other country in Europe, and, moreover, as it has been expurgated by Patrick, and by the holy clergy of Ireland, from time to time.

Understand, nevertheless, O reader, that I have made a change in the computation of the years which are stated to have been in the reign of a few of the pagan kings of Ireland apart from how it is set down in the Roll of Kings, and in the poems which have been composed on them; and the reason I have for that is, that I find them not agreeing with the enumeration of the epochs from Adam to the birth of Christ, according to any reputable foreign author. I have, besides, another reason, that it seems to me that an undue number of years is assigned to some of them, such as Síorna the long-lived to whom three fifties of years are attributed, and that we may read in the old book of Invasion that Síorna was an hundred years old before he assumed the sovereignty

[a] *a.* Hibernia, ab initio, ab omni alienarum gentium incursu libera permansit.

H and N read do ḃríġ go ḃḟ. ḃḟaicear ḋoṁ, F. 30. bliaḋan, F and C. 31. trí ċaoga bliaḋ, C; trí ċaogat bliaḋan, F. 32. leugṫar, C; leiġtear, H; leaġṫar, N.

bliaḋan sul do ġab flaiṫeas Éireann, agus dá gcuirinn sios a beiṫ i bflaiṫeas trí ċaogaid bliaḋan, ní creidfiḋe mé. Uime sin, dobeirim bliaḋain agus fiċe ḋó, do réir an rainn atá 'n-a ḟlaiṫeas, naċ tugann do Ṡiorna aċt bliaḋain agus fiċe, mar bus follus do'n léaġṫóir. Dobeirid caoga bliaḋan do ḟlaiṫeas do Ċobṫaċ caolmbreáġ, giḋeaḋ ní hiontugṫa ḋó aċt tríoċa: óir Moirriaṫ inġean Scoirriaṫ, rí Ċorca Ḋuibne, tug gráḋ do Ṁaon, d'á ngairṫí Labraiḋ Loingseaċ, ar mbeiṫ ar deoraiḋeaċt i dtiġ a haṫar ḋó 'na óġán, agus íse 'na hainnir óig; agus ar dteaċt ó n-a ḋeoraiḋeaċt i n-Éirinn dó, agus iar marbaḋ Ċobṫaiġ, is í do buḋ baincéile ḋó, agus do ċuir slioċt air. Mar sin, dá dtugainn caoga bliaḋan flaiṫis do Ċobṫaċ, do biaḋ sise trí fiċid bliaḋan, an tan rug clann do Labraiḋ Loingseaċ, agus ó naċ féidir so do beiṫ fírinneaċ, níor b'ḟéidir Cobṫaċ do beiṫ i bflaiṫeas caoga bliaḋan. Mar sin, ar ḟáṫaib eile, doġním malairt ar áireaṁ bliaḋan flaiṫis beagáin do ríoġaib Éireann ria gcreideaṁ: aċt measaim naċ tré ainbfios na seanċaḋ táinig an ṁalairt áiriṁ seo do ḋéanaṁ, aċt tré ainbfios na droinge do scríobaḋ 'na ndiaiḋ, do bí gan ealaḋain aca aċt scríbneoireaċt aṁáin do ḋéanaṁ: agus mar do ṫréigeadar Éireannaiġ ó'n tráṫ sa ráinig forlaṁas Éireann do Ġallaib gan an sroṁaḋ do cleaċtaoi leó do ḋéanaṁ gaċ treas bliaḋain ar an seanċus, agus go dtugadar ollaṁain an tseanċusa faill i n-a ġlanaḋ, iar gcaill an tearmainn agus an tsoċair do cleaċtaoi leó d'ḟaġbáil ó Ġaeḋealaib a los an tseanċusa do ċongbáil

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33. céd bliad., C; céad bliaḋuin, N; cétt bliaġain, H. bliaḋoin, F. 34. trí ċaogat bliaḋ, C; trí ċaogad bliaġain, H. trí ċaogat, F. 36. Eight words, from naċ to fiċe, wanting in F. 36. roinn, C. in roinn, F. 37. fiṫċe, C; is fiḋċe, N; air ḟiċid, H. 38. caogad, C, N, and H. caogat, F. *Sic* C; bliaḋon, F. bliaḋuin, N; bliaġain, H. Coṫbaċ, N. 39. trioċad, C and N; trioċat, F; trioċad bliaġain, H. 41. H has air deoruiġeaċt ḋo, and omits from that to air marbaḋ Ċ. 42. isi, F. 45. dá

of Ireland, and if I set down his being thrice fifty years in the sovereignty, I would not be believed. Wherefore I give him one and twenty years, according to the verse which is in his reign, which gives to Síorna but a year and twenty, as will be clear to the reader. They allow fifty years of reign to Cobhthach 'Caolmbreágh,' although there should be given to him but thirty: for Moiriath, daughter of Scoiriath, king of Corca Duibhne, loved Maon, who was called Labhra 'loingseach,' he being then in exile in her father's house, he a youth and she a young maiden; and, after he had returned to Ireland from his exile, and after the slaying of Cobhthach, it is she who became wife to him, and bore him children. Wherefore, if I were to give fifty years of reign to Cobhthach, she would be three-score years, when she bore children to Labhra the navigator, and since this cannot be true, Cobhthach cannot have been in the sovereignty fifty years. Also, for other reasons, I make a change in the number of years of the reign of a few of the kings of Ireland before the Faith: but I think it was not through the ignorance of the antiquaries this change became necessary, but through the ignorance of some people who copied after them, who had no skill save only to practise the art of writing: because, since the time the suzerainty of Ireland passed to the Galls, the Irish have abandoned making the revision which was customary with them every third year of the ancient record, and so the professors of archæology have neglected its purification, having lost the immunity and the emolument which it was customary with them to obtain from the Gaels in regard of preserving the ancient record; and because, moreover,

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ttugṫaoi, F, H, and *al.* do ḟlaiṫeas, *al.* 46. *Sic* F and H; do ḃeiṫ, C. trí fiċid bliaḋain, F. 47. do, H. ó naċ fédtor sin, F. 49. agus mar sin, C and F. 53. do sgríoḃ, F; do scríoḃ iad, H. gan d'ealaḋain, H. 55. MS. urlaṁus, F and *al.*; órlaṁus, H. 56. in, F and C. 57. gaċa, C and F. 58. failliġe, N. H reads faill 7 neaṁċoiméad fá'n tseanċus do ġreamuġaḋ. Faill na ġ., F. 60. dḟaġáil, C and F.

ar bun; agus fós mar do ḃíoḋ easaonta ġnáṫaċ idir
62 Gallaiḃ agus Gaeḋealaiḃ i n-Éirinn, ré' gcuirṫí mío-
63 ḟuaiṁneas ar na hollaṁnaiḃ d'á gcur ó ḟroṁaḋ, agus ó
ġlanaḋ an tseanċusa ó aimsir go haimsir.

Agus dá gcuireaḋ aoinneaċ i n-iongantas an neiṁ-
ṫeaċt ré' ċéile atá ag cuid d'úġdaraiḃ an tseanċusa
'san áireaṁ aimsire atá ó Áḋaṁ go gein Ċríost, is
68 neiṁ-iongnaḋ é, do ḃríġ gur beag d'úġdaraiḃ barántaṁla
69 na hEorpa uile tig ré' ċéile ar ċoṁáireaṁ na haimsire
ceudna. Ḃíoḋ a ḟiaḋnaise sin ar an neiṁṫeaċt ré' ċéile
71 doġníd na príoṁ-úġdair seo síos:—

Ar dtús do na húġdaraiḃ Eaḃruiḋeaċa:—
73 Baalseḋerhẹlm, 3518: na Talmudistí, 3784: na Nuaḋ-
74 Rabbiḋe, 3760: Rabbi Nahsson, 3740: Rabbi Léḃi, 3786:
75 Rabbi Maoise, 4058: Ioséṗus, 4192.

Do na húġdaraiḃ Greugaċa:—
77 Metrodorus, 5000: Eusebius, 5190: Teoṗilus, 5476.

Do na húġdaraiḃ Laidianda:—
Sanctus Hieronimus, 3941: Sanctus Augustinus, 5351:
80 Isidóir, 5270: Orosius, 5199: Béda, 3952: Alṗonsus, 5984.

81 * [Ag so áireaṁ an dá ḟear ḋeug agus trí ficid ar na
82 ceiṫre ceud aosaiḃ do'n doṁan, maille ris an áireaṁ tugaḋ
na daoine seasaċa sóġlumṫa do lean iad 'san lorg díreaċ,
84 ar na haosaiḃ ó ċruṫuġaḋ an doṁain go gein Ċríost, ar n-a
85 roinn 'na gcúig rannaiḃ, .i. ó Áḋaṁ go dílinn, 2242, ó'n
dílinn go hAbraham 942, ó Abraham go Daḃiḋ, 940, ó
Ḋaḃiḋ go bruid na Babiolóin, 485, ó'n ḃruid go gein Ċríost
[590]:—Summa 5199: is uime do ċuireadar na daoine

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62. *Sic* C; ccurṫaoi, H; gcurṫaoi, F. 63. sróṁaḋ, H.
68. gur, C. gurob, F. gur ab, H. 69. MS. le, *but* ré above; H, re.
71. so, C; si, H. 73. *Sic* in H; *Talmudistes*, MS. 74. *Sic* in H; *New Rabbins*, MS. 75. *Sic* in H., but before *Lebhi*; MSS. read *Rabbi Moses*, N; *Rabbi Moses Germidisi*, C, and one has 4052. 77. *Sic* C and N; 5199, H.
78. *Sic* C; *Laideanda*, H; Laiḋne, N. 80. *Sic* H; *Isidorus*, C. *al.* 5190.

there has been continual dissension between Galls and Gaels in Ireland, by which unrest was caused to the professors—preventing them from revising and purifying the record from time to time.

And if any one be surprised at the discrepancy which exists among some of the authors of our ancient record as to the calculation of time from Adam to the birth of Christ, it is no cause for wonder, seeing that there are few of the standard authors of all Europe who agree together in the computation of the same time. Let us take as witness of this, the disagreement which these chief authors following make with each other:—

In the first place, of the Hebrew authors:—

Baalsederhelm, 3518: the Talmudists, 3784: the New Rabbis, 3760: Rabbi Nahsson, 3740: Rabbi Levi, 3786: Rabbi Moses, 4058: Josephus, 4192.

Of the Greek authors:—

Metrodorus, 5000: Eusebius, 5190: Theophilus, 5476.

Of the Latin authors:—

St. Jerome, 3941: St. Augustine, 5351: Isidore, 5270: Orosius, 5199: Bede, 3952: Alphonsus, 5984.

Here is the reckoning of the twelve men and three score[1] on the four first ages of the world, together with the calculation which the wise learned men who have followed them in the direct track have given on the epochs from the creation of the world to the birth of Christ, dividing them into five parts, *i.e.* from Adam to the deluge, 2242, from the deluge to Abraham, 942, from Abraham to David 940, from David to the captivity of Babylon, 485, from the captivity to the birth of Christ, 590:—Sum, 5199: it is why the authorities

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[1] The Septuagint.

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* The section in brackets is taken from N, but is not in F or H; nor in MS. H 5. 32. It is of little importance. 81. MS. N, ıꞅ ceıṫꞃe ꝼıṫċıꝺ. 82. ċéaꝺ aoıꞅ, MS. N. 84. .ı. na haoıꞅ, MS. N. ᵹın, MS. here, but elsewhere ᵹeın. 85. aḋaṁ, MS.

úġdarḋa do lean an dá ḟear seaċtṁoġad an cúigeaḋ
aimsir le n-a n-aimsir féin, do ḃríġ gurab aṁlaiḋ
coiṁliontar an aimsir seo, 5199, ó ċruṫuġaḋ Áḋaiṁ go
gein Ċríost: agus is do na húġdaraiḃ leanas an dá ḟear
93 seaċtṁoġad i sna ceiṫre ceud aimsearaiḃ, eaḋon, Eusebius,
áirṁeas 'na ċroinic ó ċruṫuġaḋ an doṁain go gein Ċríost,
5199; Orosius, 'san ċeud ċaibidil d'á ċéid leaḃar, adeir
go ḃfuil ó Áḋaṁ go hAbraham, 3184, agus ó Abraham go
gein Ċríost, 2015; agus is í a suim araon, 5199. Aduḃairt
S. Hieronimus i n-a epistil ċum Tituis, ná'r coiṁlionaḋ sé
99 míle bliaḋan d'aois an doṁain go gein Ċríost. Adeir,
(tráṫ), Augustinus naoṁṫa i san deaċṁaḋ caibidil do'n
1 dara leaḃar deug 'de ciuitate Déi,' naċ áirṁtear sé
míle bliaḋan ó ċruṫuġaḋ an doṁain go gein Ċríost.
3 Cuirṫear 'na leiṫ sin araon, go dteagaid leis an luċt
4 áiriṁ seo, i n-uiṁir contais ó ċruṫuġaḋ an doṁain go
gein Ċríost naoi mbliaḋna deug ar ceiṫre ficid ar ċéad
6 ar ċúig ṁíle. Dearḃaḋ eile ar an áireaṁ ceudna, an
7 “Martirologia” Rómánaċ, ḋeiṁniġeas iomláine na n-aos
so, ó ċruṫuġaḋ Áḋaiṁ go gein Ċríost, cúig míle, céad,
noċa, agus a naoi.]

10 Agus mar naċ tigid na príoṁ-úġdair seo le n-a ċéile
ar áireaṁ na haimsire atá ó Áḋaṁ go gein Ċríost, ní
12 hiongnaḋ neiṁṫeaċt lé' ċéile do ḃeiṫ ag cuid do ḟean-
13 ċaḋaiḃ na hÉireann ar an áireaṁ gceudna. Gideaḋ, ní
14 fuaras eadorra áireaṁ is mó faoilim do ḃeiṫ fírinneaċ
15 ioná an t-áireaṁ dogní drong díoḃ doḃeir ceiṫre míle,
16 caoga, a's dá ḃliaḋain, do'n aimsir ó Áḋaṁ go gein
17 Ċríost; agus is eaḋ is mian liom an t-úġdar barántaṁail
18 is foigse ṫig do'n áireaṁ so do leanṁain i gcoṁaimsear-
19 ḋaċt na n-árdḟlaiṫeaḋ, na n-aos, na bpápaḋ, agus na

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93. na ceiṫre ċéad aimsir, MS. N. 99. bliaḋan, *sic* in MS.
1. áirṁior, MS. bliaḋan a. 3. cuirior, MS. 4. luċt a riomsa, MS.; ? riompa (rómpa). 6. airioṁ. 7. *Martyralogue*. 9. noċad, MS.
10. re ċéile, H; le ċéile, F. 12. ḟeanċaḋaiḃ, H. 13. gc. C.,

who follow the seventy-two men place the fifth period as their own time, because it is thus this era is completed, 5199, from the creation of Adam to the birth of Christ: and it is to the authors who follow the seventy-two men in the four first periods, *i.e.* Eusebius, who counts in his history from the creation of the world to the birth of Christ, 5199; Orosius, in the first chapter of his first book, says that there are from Adam to Abraham, 3184, and from Abraham to the birth of Christ, 2015; and the sum of both is 5199. St. Jerome says, in his epistle to Titus, that six thousand years of the age of the world had not been completed to the birth of Christ. St. Augustine, too, says, in the tenth chapter of the twelfth book 'de civitate Dei,' that six thousand years are not computed from the creation of the world to the birth of Christ. Let both be set on that part that they agree with these calculators, in the number of the count from the creation of the world to the birth of Christ nineteen years on four score, on one hundred, on five thousand. Another proof of the same computation is the Roman Martyrology, which declares the total of these epochs, from the creation of Adam to the birth of Christ, five thousand, one hundred, ninety and nine.

And since these chief authorities agree not with each other in the computation of the time which is from Adam to the birth of Christ, it is no wonder that there should be discrepancy among some of the antiquaries of Ireland about the same calculation. However, I have not found among them a computation I rather think to be accurate than the numbering which some of them make four thousand, fifty and two years, for the time from Adam to the birth of Christ; and (it is) what I desire is to follow the standard author who comes nearest to this reckoning in the synchronism of the

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ar an gcoṁairṁioḋ gceudna, N. 14. ní ḃf., MSS.; ní ḟ., H. is mó ċreidim, N. 15. do níd, F; do ġníd an drong doḃeir, H. 16. d'aimsir, H. 17. aseaḋ, F. 18. is goire ṫig, N. 19. ár n-árd-ḟlaiṫ, H. The next eight words not in H.

ngcoṁairleaḋ gcoitċeann i ndeireaḋ an leaḃair i n-a n-áitiḃ cinnte féin.

Dá gcuireaḋ neaċ i n-iongantas orm, créad as a dtugaim iomad rann mar ḟuiḋeaṁ ar an stáir as an seanċus, mo ḟreagraḋ air gurab é is fáṫ ris sin dam gur ċumadar úġdair an tseanċusa suim iomlán an tseanċusa i nduantaiḃ, ionnus gurab luġaide doġéantaoi malairt ar an seanċus é, agus fós gurab aṁlaiḋ is mó do cuirṫí do ṁeaṁair leis na* macaiḃ fóġluma do ḃíoḋ aca é: óir is tré ḃeiṫ i méadarḋaċt dána do gairṫí Saltair na Teaṁraċ do'n ṗríṁleaḃar do ḃíoḋ ar ḟorlaṁas ollaṁan ríoġ Éireann féin, agus Saltair Ċaisil do ċroinic Ċormaic mic Ċuileannáin, agus Saltair na Rann do ċroinic Aonġusa Céile Dé: óir, mar is ionann 'salm' agus duan nó dán, is ionann saltair nó 'psalterium' agus duanaire, i n-a mbiaḋ iomad do ḋuantaiḃ nó do ḋántaiḃ; agus do ḃríġ gurab i nduantaiḃ atá cnáiṁ agus smior an tseanċusa, measaim gurab oirċeas dam cinneaḋ mar úġdarḋás air, ag tráċtaḋ ar an seanċus. Is uime aduḃart go minic i gcoinne na n-úġdar do breugnuiġeaḋ linn, go raiḃe an seanċus 'n-a n-aġaiḋ, do ḃríġ gur ṁeasas gur ṁó d'úġdarḋás an seanċus do ḃí coitċeann, agus do fromaḋ go minic, aṁail aduḃramar, ioná aon úġdar aṁáin go haonaránaċ d'á ḃfuil 'san seanċus.

Cuirid drong i n-iongantas cionnus buḋ ḟéidir seanċus aon duine do ḃreiṫ go hÁḋaṁ. Mo ḟreagraḋ air sin, gur

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20. marḃan, F and H. 22. iongnaḋ, H. oram, MS. 23. ḟuiḋioṁ, C; ḟuiḋiuġaḋ, F and H. 24. daṁ, C and H; ḋaṁ, N. 26. do deuntaoi, MS. 27. is móide, F. 28. C and H; do curṫaoi, F and N. * MS. C [*i.e.* H 5. 26] resumed here: H 5. 32 having been used to supply two missing pages, and transcript compared carefully with F. meaḃair, *al.* 29. i, H; a, N. F, N, and H add cumṫa. 30. orlaṁas, F; a norláiṁ, C; air urlaṁus, H. 31. *Sic* C; ríġ, F. psaltair, MS. 34. psalm, C and N; sailm, --

sovereigns, of the epochs, of the popes, and of the general councils at the end of the book in their own proper places.

If anyone should charge it upon me as a strange thing wherefore I give many verses as evidence for the history out of the old record, my answer to him is that my reason for that is, that the authors of the ancient record framed the entire historical compilation in poems, in order that thereby the less change should be made in the record; and also, that in this manner, it might the more be committed to memory by the students who were attending them: for it is through being in verse metre the 'saltair' of Tara was called to the chief book which was in the custody of the king of Ireland's own professors, and the 'saltair' of Cashel to the chronicle of Cormac, son of Cuileannan, and the 'saltair' of the verses[1] to the record of Aonghus the 'culdee'[2]: for, as 'psalm' and 'duan' (*poem*) or 'dán' (*song*) are alike, equal are 'saltair' or 'psalterium' and 'duanaire,'[3] in which there would be many poems or songs: and forasmuch as in the poems are the bone and marrow of the ancient record, I think that it is expedient for me to rely on it as authority in treating of the history. Therefore I have often said, in opposing the authors who have been refuted by us, that the ancient record was against them, because I considered that the record which was common and had been frequently revised, had more of authority, as we have said, than any one solitary author of those who are in the history.

Some people profess astonishment how it should be possible to trace to Adam the origin of any man. My answer to that is, that it was easy for the Gaels to keep

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[1] *Saltair na Rann.* [2] *Céile Dé.* [3] Collection of poetry.

Sic N; ꝺuaın, C and H. N and H insert maꞃꞅın. *Sic* H; ꞅꞅalꞇaıꞃ, C and N. 36. F and *al.* insert ann. 37. cnáıṁ, C; cnáṁ, F. Next two words not in F or H. 38. uᵹꝺaꞃꝺ̇áꞅ, C. -ꞃꞃꝺ̇áꞅ, F. 39. This passage, from ıꞅ uıme, is in C and N, but not in H.

ḃ'urus do Ġaeḋealaiḃ iad féin do ċoiméad go hÁḋaṁ, do ḃríġ, ó aimsir Ġaeḋil i leiṫ, go mbídís draoiṫe aca do ċoiméadaḋ a nglúine geinealaiġ, agus a ndála i ngaċ tursus d'á dtárla ḋóiḃ go roċtain Éireann, mar is iontuigṫe as an stáir síos: agus fós do ḃíoḋ báiḋ re healaḋain aca, do ḃríġ gurab i ngiall ar a ḟoġluim fuair Niul aṫair Ġaeḋil gaċ innṁe d'á ḃfuair; agus fós a ḟad atáid Gaeḋil gan a malairt i seilḃ aoin-ċríċe aṁáin, agus feaḃas an orduiġṫe do ċuirriod síos re coiméad an t-seanċusa, aṁail aduḃramar. Ag so síos sompla ó úġdar Breaṫnaċ, mar a dtaḃair geinealaċ ríġ do ḃí ar an mBreatain go hÁḋaṁ, ar a measfaiḋ an léaġṫóir gurab ḟéidir do Ġaeḋealaiḃ an níḋ ceudna do ḋéanaṁ; agus is é ainm an úġdair Asser: ag so ainm an ríġ sin— Aelfred, mac Aetelṁuilf, mic Egbeirt, mic Etalmuind, mic Eafa, mic Eoṁua, mic Ingild, mic Coenreid, mic Ceolḃaild, mic Cudaim, mic Cutḃuin, mic Ċeaulin, mic Cinric, mic Creoda, mic Cerdic, mic Elesa, mic Geḃuis, mic Broind, mic Beild, mic Uodein, mic Friṫilḃaild, mic Frealaf, mic Friṫilṁuilf, mic Fingodṁuilf, mic Geada, mic Caetua, mic Beaḃua, mic Sceldua, mic Eremoid, mic Itermoid, mic Atra, mic hUala, mic Beduig, mic Iafeit, mic Naoi, ⁊c., ⁊c.

*[Ag so díonḃrollaċ, nó brollaċ cosnaiṁ Forais Feasa ar Éirinn, mar a ḃfuil suim seanċusa Éireann go cumair: atá ar n-a ṫiomsuġaḋ agus ar n-a ṫionól a bpríṁ-leaḃraiḃ

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47. gorḃ urus, C and F. gur ḃ'urus, H. a ċoiméd, F; a ċoiṁéad, do ḃríġ, ⁊c., H. ag Gaoiḋealaiḃ, F and *al.* 48. ale, C; ille, F and H, 49. in gaċ, C; is gaċ, F. 50. Some insert ḋóiḃ after é. 52. mar ġeall, F; i ngeall, H. F, H, &c., add ⁊ ar a eagna. 53. Ġaoiḋil, MS. 55. ċuireadar, F, H, and *al.* 57. ríoġ, C; ríġ, N and H. F adds síos. 59. Ġaoiḋiolaiḃ, MS. 60. Asserus, H; *Asserus*, C. 61. *Sic* in H, in Irish character; *Elfredus, filius* Athelwulfi, filii, &c., in MSS. ṁic in H, and so on. 65. *Frithowaldes, al.* 66. *Frealf.* MS. 67. *Frithawulf,* MS. 68. *Beuus, al. Hermod, al. Haula,* MS. This list is of no value. * This section in brackets is usually given detached, with various readings as a sort of

themselves (traced) even to Adam, because they had, from the time of Gaedheal down, 'druids' who used to preserve their generations of descent and their transactions in every expedition (of all) that befel them up to reaching Ireland, as is clear from the history following: and, moreover, they had an affection for science, insomuch that it was owing to his learning Niul, the father of Gaedheal, obtained every possession he got; and also the length the Gaels have been without change in the possession of one and the same country, and the excellence of the order they laid down for the preservation of the record, as we have said. Here follows an example from a British author, where he gives the pedigree to Adam of a king who was over Britain, from which the reader will allow that it was possible for the Gaels to do the same thing; and the author's name is Assher: here is the name of that king—Aelfred, son of Aethelwulf, son of Egbert, son of Etalmund, son of Eafa, son of Eowua, son of Ingeld, son of Coenred, son of Coelwald, son of Cudam, son of Cutwin, son of Ceawlin, son of Cenric, son of Creoda, son of Cerdic, son of Elesa, son of Gelwus, son of Brond, son of Beld, son of Woden, son of Fritilwald, son of Frealaf, son of Fritilwulf, son of Fingodwulf, son of Gead, son of Caetwa, son of Beawua, son of Sceldwa, son of Eremod, son of Itermod, son of Atra, son of Hwala, son of Bedug, son of Japhet, son of Noah, &c., &c.

Here is a vindication or defensive introduction to the groundwork of knowledge on Ireland, in which is a compendium of the history of Ireland briefly: which has been

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preface in most MSS., and is here taken from F and N, compared with C. MSS. differ considerably, and some copies and Haliday omit it altogether. It and the four following lines seem to suit best here. O'Mulconry [H 5. 26], at end of díonḃrollaċ, commences the history:—A nainm na tríonóide, 2° *Martis*: Forus feasa ar Éirinn annso, mar a ḃfuil, 7c. Most unfortunately the date of the year of this very important contemporary copy is wanting. H 5. 32 has—Díonḃrolaċ nó brolaċ cosnaiṁ Forais feasa ar Éirinn: ó'n úġdar gus an léaġṫóir. 70. brolaċ, F. 71. noċtar, N. 72. ar na ċnuasaċ 7 ar na ṫacar, N. mar a noċtar, N.

seanċusa Éireann, agus a hiliomaḋ d'úġdaraiḃ barántaṁla coigcríċe le Seaṫrún Céitinn, sagart agus doctúir diaḋaċta; mar a ḃfuil suim ċumair príoṁ-ḋála Éireann ó Ṗarṫalón go Gabáltas Gall: agus cibé ṫoigeoras scríoḃaḋ go foirleaṫan lionṁar ar Éirinn d'á éis so, doġéaḃaiḋ i sna sein-leaḃraiḃ ceudna mórán do neiṫiḃ inscríoḃṫa uirre do fágḃaḋ amuiġ d'aon-toisg ann so, d'eagla gurab luġaide do ṫiocfaḋ an tsuim seo do ċum soluis, iad uile do ċur i n-aon obair, ar a ṁéid do ḋuaḋ a gcur i n-aon-ċairt.]

Atá an stáir rannta 'na dá leaḃar: an ceud leaḃar noċtas dála Éireann ó Áḋaṁ go teaċt Ṗáḋraic i n-Éirinn; agus an dara leaḃar ó ṫeaċt Ṗáḋraic go Gabáltas Gall, nó gus an am so.

Saoilim naċ fuil léaġṫóir coiṁtrom sásuiġṫe lé' mbeanann sroṁaḋ do ḋéanaṁ ar ṡeanċus Éireann, aċt neaċ bus riaraċ ó n-a nduḃramar i san díonḃrollaċ so: agus dá dteagṁaḋ naċ lór leis gaċ sásaḋ d'á dtugaim uaim, is tar mo ḋíċeall-sa do raċaḋ. Uime sin, gaḃaim cead aige, agus gaḃaḋ agam, má ṫárla ḋam dul do'n tsliġe i n-aoinníḋ d'á n-abraim i san leaḃar so, óir má atá aoinníḋ inḃéime ann, ní ó ṁailis aċt ó aineolas atá.

Ḃur mboċt-ċara ḃiṫḋíleas go bás,

SEAṪRÚN CÉITINN.

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73. seanċuis, C and *al.* 75. Some omit from mar to Gall. 76. gibé, MS., also giḋbé. 78. príṁ-l., *al.* iomad, N. 79. N, ar Éirinn. 80. go ma, N an ċúirsi, N. 82. coirt, *al.* Some omit. 83. a ndá leabar, *al.* na dá cuid, N. leabar díob, *al.* 84. Parrṫalon, N. innte, *al.* 85. Some write an dara leabar noċtas dála Éireann. toiġioċt, C. C adds 7 go flaithios an tres henrí. Some MSS. add do tionnsgnaḋ an leabar so do scríoḃaḋ. Some omit this note. 87. naċ ḃfuil, H. leiġṫeoir, H. re, N and H. 89. bias, *al.*

gathered and collected from the chief books of the history of Ireland, and from a good many trustworthy foreign authors by Geoffrey Keating, priest and doctor of divinity, in which is a brief summary of the principal transactions of Ireland from Partholon to the Norman invasion: and whoever shall desire to write fully and comprehensively on Ireland hereafter, he will find, in the same ancient books, many things desirable to write of her which have been purposely omitted here, lest, putting these all in one work, thereby this compilation should less likely come to light from the greatness of the labour of putting them in one writing.

The history is divided into two books: the first book makes known the condition of Ireland from Adam to the coming of Patrick into Ireland; the second book from the coming of Patrick to the invasion of the Galls, or down to this time.

I think that there is not a reader, impartial and open to conviction, whom it concerns to make a scrutiny into the antiquity of Ireland, but such as will be pleased with what we have said in this introduction: and if it should happen that he deems insufficient every explanation which I have given, it is beyond my ability he would go. Wherefore, I take leave of him, and let him excuse me, if it happen to me to go out of the way in anything I may say in this book, for if there be anything blameworthy in it, it is not from malice it is there, but from want of knowledge.

Your ever faithful poor friend till death,

GEOFFREY KEATING.

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ndubromor, MS.; ndubart, H. isin, MS. dionbrolaċ, C. 90. nár, H and N. *Sic* C; dá ttugaim, *al.*; dá ttuguimsi, N; dá ttugam ḋo, H. 91. uaim, not in F. ḋitċiollsa, MS. 92. ḋaṁ, MSS. and H. dol, C and H. 93. don tsliġiḋ, *al.* a néin ní, C; a naoinní, F and N; i n-aon níḋ, H. 94. aoinní, C; énní, F; éinní, N. hó, C, N, and *al.* *Sic* C and H; atá ann, F, N, and *al.* 96. bar, C and H; bur, N. biṫḋílios, C and F. biṫḋílis, N and H. 97. Seuthrún Kéitinn, C; Keiting, *al.*; Searúin Céitinn, N; Sethrun Ceitin, H.

FORAS FEASA AR ÉIRINN.

Ag so do ṡeanċus Éireann, agus do gaċ ainm d'á dtugaḋ uirre, agus do gaċ roinn d'á ndéarnaḋ uirre, agus do gaċ gaḃáil d'á ndéarnaḋ uirre, agus do gaċ ndroing d'ár ġaḃ í, agus do gaċ gníoṁ tasgaṁail d'á ndéarnaḋ innte re linn gaċ áirdríġ d'á raiḃe ós a cionn, ó ṫús riaṁ gus an aimsir seo, an ṁéid fuaras re a ḃfaisnéis díoḃ.

An ceud leaḃar.

An ceud alt.

Ar dtús, cuirfeam síos gaċ ainm d'á raiḃe ar Éirinn riaṁ.

An ceud ainm tugaḋ ar Éirinn, Inis na ḃfioḋḃaḋ, eaḋon, oiléan na gcoillteaḋ; agus is é duine do ġair an t-ainm sin di, óglaoċ do ṁuinntir Nin mic Béil, táinig uaiḋ do ḃraiṫ na hÉireann, agus iar dteaċt innte dó, fuair 'na haon doire coille í, aċt Maġ n-Ealta aṁáin. Trí huaire, iomorro, do ḃí Éire 'na haon-ċoill, do réir an tsean-ḟocail seo atá 'san seanċus:—"Trí huaire do ċuir Éire trí monga agus trí maola di."

I. 1. da, MSS. 3. N reads uirre le gaċ, 7c. 5. áirdrioġ, C; árdríġ, N. uirre, F and N. 6. se, C; ri, N. MS. M (1643) adds—7 así aois in tiġearna anois, 1630.

8. *Liber primus*, MSS. An céid leaḃar, F. 9. An ċéad caibidil, H. An ceud alt. These headings are added for convenience. Both words are used by Keating. 10. H reads instead of this heading, do gaċ ainm dá ttugaḋ air Éirinn riaṁ ann so síos. cuirfiom, MSS.; C prefers io to ea almost invariably. 11. ċeud, C. uirre, F, H, and N. 12. oilén, C. as, MSS. ġoir, C. ġairm,

HISTORY OF IRELAND.

HERE (I proceed to write) of the history[1] of Ireland,[2] and of every name that was given to it, and of every division that was made of it, and of every invasion that was made of it, and of every people who took it, and of every famous deed which was done in it during the time of each high-king who was over it at any time from the beginning to this time, as many of them as I have found to publish.

BOOK I.

SECTION I.

In the first place, we shall set down every name that was at any time on Ireland.

The first name which was given to Ireland was '*Inis na bhfiodhbhadh*,' that is to say Island of the woods; and the person who called that name to it was a warrior of the people of Nin, son of Bel, who came from him to spy out Ireland, and on his coming thither he found it to be all one forest-wood, except *Magh-n-ealta*[3] alone. Three times, indeed, Ireland was one continuous wood, according to this old saying, which is in the ancient record: "Three times Eire put three coverings and three barenesses off her."

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[1] *Foras feasa*, groundwork or foundation of knowledge: elements of history. *Seanchus*, historical narrative or compilation: ancient record.

[2] *Eire*, gen. *Eireann*, the native name of Ireland.

[3] *i.e.* Moynalty.

F and H. 13. si ḋí, *al.* occlaċ, F. oglác, N. ṁeic, C; ṁic, N and H. féil, H. 14. braṫ, F. ar, C and N; air, H; *al.* iar, which is better in this case. i n-é., F and N. 15. *Sic* in F, H, N, and *al.*; ċoillioḋ, C. 17. si, MS. H omits all after aṁáin. ċuireastair, F.

An dara hainm, Críoċ na ḃfuineaḋaċ, ó ḃeiṫ i ḃfuineaḋ, nó i gcríċ na dtrí rann do'n doṁan do ḃí ar faġḃáil an tan soin; ionann, iomorro, 'fuin' agus críoċ, ó'n ḃfocal so Laidne 'finis.'

An treas ainm, Inis Ealga, eaḋon, oiléan uasal; óir is ionann inis agus oiléan, agus is ionann ealga agus uasal: agus is re linn Fear mBolg fá gnáṫ an t-ainm sin uirre.

An ceaṫraṁaḋ hainm, Éire, agus adeirṫear gurab uime gairṫear sin di, do réir úġdair d'áiriṫe, ó'n ḃfocal so Aeria, fá sean-ainm do'n oiléan d'á ngairṫear Créta nó Candia anois; agus is uime ṁeasas an t-úġdar soin sin, do ḃríġ gur áitiġeadar slioċt Ġaeḋil ġlais i san oiléan sin seal aimsire i ndiaiḋ Ṡrú mic Easrú mic Ġaeḋil d'ionnarbaḋ as an Éigipt; agus doḃeirṫear fós Aere d'ainm ar an Éigipt ó'r ġluaiseadar Gaeḋil. Giḋeaḋ, is í céadfaiḋ ċoitċeann na seanċaḋ gurab uime gairṫear Éire ḋi, ó ainm na bainríoġna do Ṫuaṫaiḃ Dé Danann, do ḃí 'san gcríċ re linn clainne Ṁíleaḋ do ṫeaċt innte: Éire, inġean Dealbaoiṫ fá hainm di, agus is í fá bean do Ṁac Gréine d'á ngairṫí Ceaṫúr, fá rí Éireann an tan tángadar mic Ṁíleaḋ innte.

An cúigeaḋ hainm, Fóḋla, ó ḃainríoġain do Ṫuaṫaiḃ Dé Danann, d'á ngairṫí Fóḋla: is í fá bean do Ṁac Céċt d'ár ḃ'ainm díleas Teaṫúr.

An seiseaḋ hainm, Banḃa, ó ḃainríoġain do Ṫuaṫaiḃ

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20. faġḃail, F; faġáil, C. 21. ón ḟocal, F and *al.* 22. so omitted. H omits all after an tan sin. 23. Alga, F. 24. F reads ionann ċeana inis 7 oiléan, 7 fós is ionann, 7c. H and N omit the line between óir is and uasal. 25. ḟear, C; fhear, H; ḃfear, N. 26. adeir uġdar airiġṫe gurab uime gairmṫior éire ḋí, F, N, and H. C has both gairṫior and goirṫior, and gairmṫear is also found. 29. H omits soin. 30. gor, MS. ġaoiḋil, MSS. and H. 31. sealad, F, N, and H. ṁic, C and N; mac, H. ṁic, C, N, and H. 33. Gaoiḋil, C and H; Gaoḋil, N. 34. goirṫior, N; gairṫior C; gairmṫear, F; gairmṫior, H. 35. *Sic* H;

The second name was '*Críoch na bhfuineadhach*,'[1] from its being at the limit or end of the three divisions of the world which had then been discovered; '*fuin*' indeed, from the Latin word '*finis*,' being equivalent to 'end.'

The third name was '*Inis Ealga*,' that is, noble island; for '*inis*' and '*oiléan*' are equivalent, and likewise '*ealga*' and '*uasal*': and it is during the time of the Firbolg it was usual to have that name on it.

The fourth name was *Eire*, and it is said that wherefore that name is called to it, according to a certain author, is from this word '*Aeria*,' which was an old name for the island which is now called Creta or Candia; and why that author thinks that is because the posterity of Gaedheal *glas*[2] dwelt in that island some space of time after Sru, son of Easru, son of Gaedheal, had been driven out of Egypt: and, moreover, Aere is given as a name for Egypt whence the Gael proceeded. However, it is the common opinion of antiquaries that why it is called Eire is from the name of the queen of the Tuatha Dé Danann who was in the land at the time of the coming of the Clanna Míleadh[3] into it: Eire, daughter of Dealbhaoth, was her name, and it is she was wife to Mac Gréine who was called Ceathúr, who was king of Ireland when the sons of Míleadh came into it.

The fifth name was *Fódhla*, from a queen of the Tuatha Dé Danann, who was called Fódhla: it is she was wife to Mac Cécht, whose proper name was Teathúr.

The sixth name was *Banbha*, from a queen of the Tuatha

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[1] Explained as the country of the remote limits, or extreme bounds.

[2] Ancestor of Míleadh, or Milesius; *glas*, grey or green.

[3] Sons of, or families descended from, Míleadh.

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bainriogan, C; banriagan, N. 36. san ccríċ, F. san ċríoċ, N; H omits from do ḃí to do ṫeaċt innte. ċloinne ṁílioḋ, C. 37. F, H, and N insert iomorro. 38. ar éirinn, F and H. 39. meic ṁílioḋ, C. 40. F, H, and N insert goirtior d'éirinn here and in the next section. 41. as í, C; H and N omit.

Dé Danann, do ḃí 'san sgríċ, d'á ngairṫí Banḃa: is í fá bean do Ṁac Cuill d'ár ḃ'ainm díleas Eaṫúr. Na trí ríoġa so do ḃíoḋ i bflaiṫeas Éireann gaċ ré mbliaḋain; agus is é ainm mná gaċ fir díoḃ do ḃíoḋ ar an oiléan an ḃliaḋain do ḃíoḋ féin 'na ríġ. Is uime gairṫear Éire do'n oiléan níḋ-sa-ṁionca iona Fóḋla nó Banḃa, do ḃríġ gurab é fear na mná d'ár ḃ'ainm Éire, fá rí an ḃliaḋain tángadar mic Ṁíleaḋ innte.

An seaċtṁaḋ hainm, Inis Fáil, agus is iad Tuaṫa Dé Danann tug an t-ainm sin uirre, ó ċloiċ tugsad leó innte, d'á ngairṫí an Lia Fáil: agus 'Saxum fatale,' eaḋon, Cloċ na Cinneaṁna, gaireas Hector Boetius di, i stáir na hAlban; agus fá cloċ í ar a raḃadar geasa, óir do ġéireaḋ sí fa an neaċ d'ár ċóra flaiṫeas Éireann d' ḟaġḃáil re linn ḃfear n-Éireann do ḃeiṫ i mórḋáil i dTeaṁraiġ re toġa ríġ orra. Giḋeaḋ, níor ġéis sí ó aimsir Ċonċuḃair i leiṫ, óir do balḃuiġeaḋ bréig-ḋealḃa an doṁain an tan rugaḋ Críost. Ag so rann deismireaċta ag a ḟuiḋiuġaḋ gurab ó'n gcloiċ so gairṫear Inis Fáil d'Éirinn [aṁail aduḃairt Cionaoṫ file]:—

An ċloċ atá fóm' ḋá ḟáil, uaiṫe ráiḋtear Inis Fáil;
Idir ḋá ṫráiġ ṫuile ṫeinn, Maġ Fáil uile for Éirinn.

An t-oċtṁaḋ hainm, Muicinis; agus is iad Clanna Ṁíleaḋ tug an t-ainm sin uirre, sul rangadar i dtír innte. Mar tángadar, iomorro, go bun Innḃeir Sláinġe, d'á ngairṫear cuan Loċa-garman indiu, tionólaid Tuaṫa Dé Danann go n-a ndraoiṫiḃ 'na gcoinne ann, agus imrid

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44. san ccríċ, F. san ċríċ, N; not in H. do ḃaḋ, F. 46. riġre, C; riġri, F; ríoġro, N; ríġṫe, H. F, H, and N add do Ṫ. D. D. 48. rí, C; H omits from 7 is é to 'na ríġ. 7 are faṫ fa ngoirṫear, F; 7 is é aḋḃar fa, N and H. 50. do ḃaḋ rí ar Eirinn, F. 51. meic, C. 52. ariaḋ, F. 53. Tugadar leo i n-Éirinn, F, H, and N. 54. *Sic* C; ngoirṫi, N and H. N omits an. agus ainm eile do goirṫí ḋi . . . doḃeir h. b., F and H. 55. uirre, F, N, and H. 57. ġéirioḋ, C. ġéimeaḋ, H and N. gaċ, H. do ġéimeaḋ sí fó gaċ neaċ, F. 58. ḟear, H. 59. ġéim, F, N, and H. 60. ale, C, N, H. 61. rann not in F, H, or N. deismearaċt, F and H. 63. Words in brackets from H; also in H 5. 32; fili airiṫe, F; N has

Dé Danann, that was in the land, who was called Banbha: it is she was wife to Mac Cuill, whose proper name was Eathúr. These three kings held the sovereignty of Ireland each year by turns; and it is the name of the wife of each one of them would be on the island the year he was himself king. It is why the island is called Eire oftener than Fódhla or Banbha, because that is the husband of the woman whose name was Eire was king the year the sons of Míleadh came there.

The seventh name was *Inis Fail*; and it is the Tuatha Dé Danann gave that name to it, from a stone they brought with them into it, which was called the Lia Fail: and '*Saxum fatale*,' *i.e.* 'Stone of Destiny,' Hector Boece calls it in the history of Scotland[1]; and it was a stone on which were enchantments,[2] for it used to roar under the person who had the best right to obtain the sovereignty of Ireland at the time of the men of Ireland being in assembly at Tara[3] to choose a king over them. However, it has not roared from the time of Conchubhar forward, for the false images of the world were silenced when Christ was born. Here is a verse of quotation proving that it is from this stone Ireland is called Inis Fail, as Cionaoth[4] the poet said:—

The stone which is under my two heels, from it is named Inisfail;
Between two shores of a mighty flood, the plain of Fál on all Ireland.

The eighth name was *Muicinis*; and it is the children of Míleadh who gave it that name before they arrived in it. When, indeed, they had come to the mouth of Innbhear Sláinghe, which to-day is called the haven of Lochgarman,[5] the Tuatha Dé Danann, with their druids, assemble to oppose

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[1] *Alba*, gen. *Alban*, the native name of Scotland. [2] *geasa*, prohibitions, *tabús*. [3] *Teamhair*, gen. *Teamhrach*. [4] 'Kinay or Keneth O'Hartagan,' H. [5] *Loch gCarman*, *i.e.* Wexford.

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aṁail adubairt file dáiriġṫe. 64. fám, F, H, and *al.* 65. ar, F and N. ṫeinn, *sic* H and N; ṫinn, C. Cionaoṫ ccc., F and N. 67. suil, F. inḃir, F; innḃir, H, N, and *al.* 68. Sláine, C and N; Slainge, H and *al.* 69. aniu, C; i n-iuṁ, H. tionoilit, F. 70. co, F. H and N add sin; F soin.

ḋraoiḋeaċt orra, ionnus ná'r léir ḋóiḃ an t-oiléan aċt ar ċosṁaileas muice, gonaḋ uime sin tugadar Muicinis for Éirinn.

An naoṁaḋ hainm, 'Scotia'; agus is iad mic Míleaḋ tug an t-ainm sin uirre, ó n-a máṫair, d'ár ḃ'ainm Scota, ingean Ṗarao Nectonibus; nó is uime tugadar Scotia uirre, do ḃríġ gurab iad féin Cineaḋ Scuit ó'n Scitia.

An deaċṁaḋ hainm, 'Hibernia'; agus is iad mic Míleaḋ tug an t-ainm sin uirre. Gíḋeaḋ, adeirṫear gurab ó aḃainn atá 'san Spáin d'á ngairṫear 'Hiberus' tugṫar 'Hibernia' uirre. Adeirṫear fós gurab ó Éiḃear mac Míleaḋ gairṫear 'Hibernia' ḋí; aċt ċeana, adeir Cormac naoṁṫa mac Ċuileannáin gurab uime adeirṫear 'Hibernia' ria, ó'n gcoṁḟocal Greugaċ so 'hiberoc,' .i. 'occasus' i Laidin, agus 'nyaon,' .i. 'insula'; ionann sin re a ráḋ agus 'insula occidentalis,' eaḋon, oiléan iarṫaraċ.

An t-aonṁaḋ hainm deug, 'Iernia' do réir Ptolomeus, nó 'Iuerna' do réir Solinus, nó 'Ierna' do réir Claudianus, nó 'Uernia,' do réir Eustatius. Measaim naċ fuil do ċéill 'san deiṫḃir atá idir na húġdaraiḃ seo do ṫaoiḃ an ḟocail seo 'Hibernia,' aċt ná'r ṫuigeadar créad ó dtáinig an focal féin; agus, d'á réir sin, go dtug gaċ aon fa leiṫ ḋíoḃ, amus uaiḋ féin air, ionnus gurab de sin táinig an ṁalairt seo ar an ḃfocal.

An dara hainm deug 'Irin,' do réir Diodorus Siculus.

An treas ainm deug 'Irlanda'; agus measaim gurab é fáṫ fa dtugaḋ an t-ainm sin uirre, do ḃríġ gurab é

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71. draoiḋeaċta, H. 72. *Sic* C and N; muiċe, H. conaḋ, F. 73. ar an oiléan, F. 74. meic, C. 77. cine, C and H. C, F, and N *add* here *Scota, Scyta*, not in H. 79. deiċṁaḋ, C and H. 80. si, C; sin, H and N. 82. ar Éirinn, F and H. adeirṫear, C; adeirid drong, F, H, and *al*; adeirṫear fós, C; adeirid drong eile, F; dream, *al.* and H. 83. ġairṫior, C. 85. H continues thus, ó'n ffocal iber .i. iarṫaraċ. 89. *Juvernia*, H. 92. *Sic* C and N; ḃfuil, H. san deifir,

them there, and they practise magic on them, so that the island was not visible to them but in the likeness of a pig, so it is, therefore, they gave (the name) Muicinis[1] to Ireland.

The ninth name was *Scotia*; and it is the sons of Míleadh who gave that name to it, from their mother, whose name was Scota, daughter of Pharao Nectonibus; or it is why they called it Scotia, because that they are themselves the Scottish race from Scythia.[2]

The tenth name was *Hibernia*; and it is the sons of Míleadh gave that name to it. However, it is said that it is from a river that is in Spain which is called Iberus[3] (the name) Hibernia is given to it. It is said also that it is from Eibhear,[4] son of Míleadh, it is called Hibernia; but, however, holy Cormac, son of Cuileannan, says, that why it is called Hibernia is from this compound Greek word 'hiberoc' (*i.e.* '*occasus*' in Latin) and 'nyaon' (*i.e.* '*insula*'); that is equivalent to saying '*insula occidentalis*,' *i.e.* 'western island.'

The eleventh name was *Iuernia*, according to Ptolemy, or *Iuerna*, according to Solinus, or *Ierna* according to Claudian, or *Vernia* according to Eustatius. I think there is no meaning in the difference which is between these authors concerning this word Hibernia, but that they did not understand whence came the word itself; and, accordingly, that each one of them separately gave a guess from himself at it, so that from that came this variation on the word.

The twelfth name was *Irin*, according to Diodorus Siculus.

The thirteenth name was *Irlanda*; and I think that the reason why that name was given to it is, because that

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[1] Or, possibly, *Múich-inis*, isle of mist or fog, which Haliday and O'Mahony prefer. See *Múich-chiach* in the verses on Cashel, p. 124. Coneys gives *Múig Inis*; *múig*, gloom. [2] *Cine Scuit*: 'Scota, Scyta,' note in MS. [3] *Ebro*. [4] *i.e.* Heber.

F and H. 93. ꝺo leiċ, H and N. 95. F omits ḋioḃ. Hibernia, *al.* aᵹuꞅ iꞅ ꝺe ꞅin, F and H. 96. úꝺ, *al.*

Ir mac Míleaḋ ceud duine do haḋnaiceaḋ fá úir Éireann do ċlannaiḃ Míleaḋ, agus d'á réir sin do hainmniġeaḋ an t-oiléan uaiḋ: ionann, iomorro, 'Irlanda' agus fearann Ir, óir is ionann 'Land' i mBeurla, agus fonn nó fearann i nGaeḋeilg. Is móide is measta fírinne an neiṫ seo, mar adeir Leaḃar Árda Máċa gurab ainm do'n oiléan so, Ireo, eaḋon, uaiġ Ir, do ḃríġ gurab ann atá feart nó uaiġ Ir.

An ceaṫraṁaḋ hainm deug 'Ogigia' do réir Plutarcus: ionann, trá, 'Ogigia' i nGréigis agus 'Insula perantiqua,' eaḋon, oiléan ró-ársaiḋ; agus is cneasta an t-ainm d'Éirinn sin, do ḃríġ gurab cian ó do háitiġeaḋ ar dtús í, agus gurab foirḃṫe an fír-eolas atá ag a seanċaḋaiḃ ar ḋálaiḃ a sean ó ṫús na n-aimsear, diaiḋ i ndiaiḋ.

AN DARA HALT.

Ag so síos gaċ roinn d'á ndéarnaḋ ar Éirinn.

An ċeud roinn: is é Parṫolón do roinn í 'na ceiṫre míriḃ, idir a ċeaṫrar mac, darḃ' anmanna Er, Orba, Fearon, agus Feargna. Tug an ċéidṁír d'Er, mar atá, a ḃfuil ó Oileaċ Néid i dtuaisceart Ulaḋ go hÁṫċliaṫ Laiġean. Tug an dara mír do Orba, eaḋon, a ḃfuil ó Áṫċliaṫ go hoiléan Árda Neiṁeaḋ, d'á ngairṫear Oiléan mór an Ḃarraiġ. Tug an treas mír d'Fearon, ó'n Oiléan

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1. F inserts ar dtús before do. gur, H and N (for do ha.) 3. is dearḃ gurab ionann, F and N. 4. Gaoiḋeilg, C; gaoiḋilcc, F. H omits after Ir. is inṁeasta, H and N; as measda, C. 5. neiṫeri, C and F. neiṫiri, H. Leaḃar Ardmaċa, H; psaltir Ardamaċa, N. 6. From uaiġ to atá omitted in H. F has innte for ann. 9. F omits trá. *Sic* H; *Ogygia*, MS. iomorro, H. 12. foirfe, F. 13. seanċuiḋiḃ, C. a tús, F.

it was Ir, son of Míleadh, was the first man of the Clanna Míleadh who was buried under the soil of Ireland, and accordingly, the island was named from him: 'Irlanda' and 'land of Ir' being indeed equivalent, for '*land*' in English, and '*fonn*' or '*fearann*' in Gaelic are alike. The truth of this thing is the more admissible, since the book of Armagh says that a name for this island is Ireo, that is to say, the grave[1] of Ir, because that it is there is the sepulchre or grave of Ir.

The fourteenth name was *Ogygia*, according to Plutarch: indeed, 'Ogygia' in Greek and '*insula perantiqua*,' *i.e.* 'most ancient island,' are equivalent; and that is a suitable name for Ireland, because that it is long since it was first inhabited, and that perfect is the sound information which its antiquaries possess on the transactions of their ancestors from the beginning of eras, one after another.

SECTION II.

Here follows every division which was made on Ireland.

The first division, it is Partholon who divided it into four parts among his four sons, whose names were Er, Orba, Fearon, and Feargna. He gave the first part to Er, namely, all that is from Aileach Néid[2] in the north of Ulster to Athcliath of Leinster.[3] He gave the second part to Orba, namely, all that is from Athcliath to Oiléan Arda Neimheadh, which is called Oiléan Mór an Bharraigh.[4] He gave the

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[1] *Uaigh.*
[2] *i.e. Grianán Ailigh*, near Derry.
[3] *i.e.* Dublin.
[4] Great Island (Barrymore) in Cork Harbour.

II. 2. F, H, and N insert Éire for í. 3. H omits after mac. da ngoirti, F. 4. do'n ṁac dar ḃ'ainm, F and H. 5. a ḃfoil, C. 6. don dara mac dar ḃ'ainm, F. 8. treas roinn don ṁac dar ḃ'ainm, F and H.

mór go hÁṫcliaṫ Meaḋruiḋe ag Gailliṁ. Tug an ceaṫraṁaḋ mír d'Ḟeargna, eaḋon, ó Ṁeaḋruiḋe go hOileaċ Néid.

An dara roinn: eaḋon, roinn Ċlainne Neiṁeaḋ. Triur taoiseaċ do ċlannaiḃ Neiṁeaḋ do roinn Éire eadorra i n-a trí míriḃ:—"Beoṫaċ, Simeon, agus Briotán a n-anmanna. Gaḃais Beoṫaċ ó Ṫóirinis go Ḃoinn. Gaḃais Simeon ó Ḃoinn go Bealaċ Ċonglais láiṁ re Corcaiġ. Gaḃais Briotán ó Bealaċ Ċonglais go Tóirinis i dtuaisceart Ċonnaċt.

An treas roinn ann so: eaḋon, roinn Ḟear mBolg. Cúig mic Deala, mic Loiċ, do rannsad Éire i n-a cúig míriḃ eadorra, agus is díoḃ sin gairṫear na cúig cúigiḋ: agus is í sin roinn is buaine do rinneaḋ ar Éirinn riaṁ, aṁail adéaram go grod d'á éis so. Tig Cambrens leis an roinn seo, 'san leaḃar ro sgríoḃ do ṫuarasgḃáil na hÉireann, mar a n-abair:—"I gcúig míriḃ, iomorro, beagnaċ coṁṫroma, (ar sé) do ronnaḋ an ċríoċ so i n-allód, mar atá, an dá Ṁúṁain, Tuaṫ-Ṁúṁa agus Deas-Ṁúṁa, Laiġin, Ulaiḋ, agus Connaċta." Ag so na cúig taoisiġ d'Ḟearaiḃ Bolg do ġaḃ ceannas na gcúig gcúigeaḋ soin: Sláinġe, Seangann, Gann, Geanann, agus Ruġruiḋe. Do ġaḃ Sláinġe cúigeaḋ Laiġean, ó Ḋroiċead-áṫa go Cumar na dtrí n-uisge; gaḃais Gann cúigeaḋ Eaċaċ Aḃraḋruaiḋ, ó Ċumar na dtrí n-uisge go Bealaċ Ċonglais; gaḃais Seangann cúigeaḋ Ċonraoi mic Dáire,

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10. don ṁac dar ḃ'ainm, F. .i. mar atá, F. Neiṁeaḋ and Neiṁioḋ, C and F. ċ. Neiṁeaḋ, F. a dtrí, C. 14. a n-a., not in F. 15. gaḃus, H; gaḃais, *hist. form*, C and F. 19. eaḋon mar atá, F. ḟear, C; ḃfear, N. 20. meic, C. ṁic, C and *al.* *Sic* C; do roinn, F, H, and N. a gcóig, C. 21. F omits 7 is díoḃ sin. d'á ngoirṫear, F and H; da ngoirṫí, N. coigeaḋa, H. 22. do roinneaḋ, H and N. 28. *Sic* H and N; Connaċt, F and H 5, 32; Connaċtaiġ, C. 29. F omits d'ḟ. b. here. an cuigior [cóiccear, F] taoiseaċ, H. ceannas na gcúiġeaḋ so, F. 31. do ġaḃ S., C; gaḃais (*hist. form*) in the other cases. F, H, and N have do ġaḃ in all. 34. C inserts an. ṁeic, C.

third part to Fearon, from the Great Island to Athcliath Meadhruidhe[1] at Galway.[2] He gave the fourth part to Feargna, namely, from Meadhruidhe to Aileach Néid.

The second division, that is, the division of the children of Neimheadh. Three leaders of the children of Neimheadh divided Ireland among them into three parts:—Beothach, Simeon, and Briotán their names. Beothach takes from Tóirinis[3] to the Boyne.[4] Simeon takes from the Boyne to Bealach Chonglais near to Cork. Briotán takes from Bealach Chonglais to Tóirinis in the north of Connacht.

The third division here, *i.e.* the division of the Firbolg. The five sons of Deala, son of Loch, divided Ireland into five parts among them, and it is those are called the five provinces, and it is that is the division which is the most permanent that was ever made in Ireland, as we shall shortly hereafter relate. Cambrensis agrees with this division in the book he wrote of an account of Ireland, where he says:—"In five parts, indeed, almost equal, (he says), this country was anciently divided, which are, the two Munsters, north Munster and south Munster, Leinster,[5] Ulster, and Connacht.[a] Here are the five leaders of the Firbolg who took the headship of those five provinces: Sláinge, Seangann, Gann, Geanann, and Rughruidhe.[6] Sláinge took the province of Leinster, from Droicheadátha[7] to Cumar-na-dtrí-n-uisge[8]; Gann takes the province of Eochaidh Abhradhruaidh, from Cumar-na-dtrí-n-uisge to Bealach Chonglais[9]: Seangann takes the province of Cúraoi, son of Dáire, from Bealach Chonglais to Luimneach;

[a] In quinque enim portiones (inquit) fere aequales antiquitus haec regio divisa fuit; videlicet, in Momoniam duplicem, Borealem et Australem, Lageniam, Ultoniam, et Conaciam.

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[1] *Maaree*, Clarin-bridge near Galway. [2] *i.e. Gaillimh.* [3] Tory Island, off Donegal. [4] *Boinn.* [5] *Laighin* (*pl.*): *Ulaidh* (*pl.*): *Connachta* (*pl.*). When the word *Cúigeadh* (province, *lit.* fifth) is expressed before these names, they are in the *gen. pl.* [6] *i.e.* Rúry. [7] *i.e.* Drogheda. [8] An old name of Waterford Harbour: the confluence of three rivers. [9] A place near Cork, as above: (the way of Cú-glas).

ó Ḃealaċ Ċonglais go Luimneaċ; gabais Geanann cúigeaḋ Ċonnaċt ó Luimneaċ go Droḃaois; gabais Ruġruiḋe cúigeaḋ Ulaḋ ó Ḋroḃaois go Droiċead-áṫa.

38 Má tá go n-abraid cuid do na seanċaḋaiḃ gurab roinn tréanaċ do ḃí ar Éirinn idir trí macaiḃ Ċearmada 40 milḃeoil do Ṫuaṫaiḃ Dé Danann, ní ṁeasaim gur 41 ronnadar Éire eadorra, aċt is í mo ċeudfaiḋ gurab sealaiḋeaċt flaiṫis gaċ ré mbliaḋain do ḃí eadorra, do réir mar aduḃramar ṫuas ag a ḟoillsiuġaḋ créad ar a 44 dtugṫar Éire ar an gcríċ seo níḋ-sa-ṁionca ioná Fóḋla nó Banḃa.

An ceaṫraṁaḋ roinn: eaḋon, roinn Ċlainne Míleaḋ.

47 Is í ceudfaiḋ droinge re seanċus gurab aṁlaiḋ dó ronnaḋ Éire idir Éiḃear agus Éireaṁón:—a ḃfuil ó Áṫcliaṫ 49 agus ó Ġailliṁ buḋ ḋeas, agus Eisgir riaḋa do ṫeorainn eadorra, ag Éiḃear; agus a ḃfuil ar sin buḋ ṫuaiḋ, ag 51 Eireaṁón. Giḋeaḋ, ní hí so roinn do rónaḋ eadorra, 52 aṁail ċruṫóċam 'na ḋiaiḋ seo; aċt is aṁlaiḋ do rannsad 53 Éire:—dá ċúigeaḋ Múṁan ag Éiḃear; cúigeaḋ Connaċt agus cúigeaḋ Laiġean ag Eireaṁón; agus cúigeaḋ Ulaḋ ag Eiḃear mac Ir, eaḋon, mac a nDearḃráṫar: agus 56 drong do na huaisliḃ táinig leó, i ḃfoċair gaċ aoin díoḃ i n-a roinn féin do'n ċríċ.

An cúigeaḋ roinn: eaḋon, roinn Ċearmna agus Ṡoḃairce.

60 Do roinn, iomorro, Cearmna agus Soḃairce Éire i ndá leiṫ eadorra, eaḋon, ó Innḃear Colpta ag Droiċead-áṫa go Luimneaċ Múṁan, agus an leaṫ buḋ ṫuaiṫ ag Soḃairce, agus do rinne dún ar a leiṫ féin, eaḋon, dún Soḃairce.

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38. *Sic* F; seanċuiḋiḃ, C. 40. mirḃeoil, F and C. 41. roinneadar, H; roinniottar, F. eattorra, MS. 44. níosa ṁionca iná gairmṫior, F and H. ní sa, C. goirṫior f. nó b. ḋi. H. 5, 32. 47. do rannaḋ, C; do ronnaḋ, F; do roinnioḋ, H. 49. do ṫórainn, C. 51. *Sic* C; do rineaḋ, H. 52. ċruiṫeoċam, F, H, and N. is aṁluiḋ so do ronnaḋ é. leó, F. do

Geanann takes the province of Connacht from Luimneach to Drobhaois[1]: Rughruidhe takes the province of Ulster from Drobhaois to Droicheadátha."

Although some antiquaries hold that it is a tripartite division which was on Ireland among the three sons of Cearmad Milbheoil of the Tuatha Dé Danann, I do not think that they divided Ireland among them, but it is my opinion that it is a permutation of the sovereignty each succeeding year which they had between them, according as we have said above, in showing why Eire is called to this country more frequently than Fodhla or Banbha.

The fourth division, that is, the division of the children of Míleadh. It is the opinion of some antiquaries that it is thus Ireland was divided between Eibhear and Eireamhón :—all that is from Athcliath and from Gaillimh[2] southwards, and Eisgir riadha for a boundary between them, to Eibhear; and what there is from that northwards to Eireamhón. However, this is not the division which was made between them, as we shall prove hereafter; but it is thus they divided Ireland :— the two provinces of Munster to Eibhear; the province of Connacht and the province of Leinster to Eireamhón; and the province of Ulster to Eibhear, son of Ir, *i.e.* their brother's son: and a party of the nobles who had come with them, in the company of each one of them in his own division of the country.

The fifth division, that is, the division of Cearmna and Sobhairce. Cearmna and Sobhairce, indeed, in [two] halves between them, namely, from Innbhear Colptha at Droicheadátha[3] to Luimneach Mumhan,[4] and the half which was north to Sobhairce, and he built a fortress in his own half, namely

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[1] The river Drowes, between Donegal and Leitrim (Bundrowse). [2] Dublin and Galway: *Eisgir riadha*, the Esker, a line of hills between these points. [3] Inver Colpa, near Drogheda. [4] *i.e.* Limerick of Munster.

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roinnioḋ é. leo, N. 53. do ḃeiṫ ag e., F, H, and N. 56. leir gaċ n-aon F and H. 60. leaṫaċ, F and H.

Gaḃais Cearmna an leaṫ buḋ ḋeas, agus do rinne dún láiṁ re fairrge ṫeas, eaḋon, Dún Cearmna, ris a ráiḋtear Dún mic Pádraic, i gcríċ Cúirseaċ i ndiu.

An seiseaḋ roinn: eaḋon, roinn Ugaine ṁóir. Rannais Ugaine mór Éire i gcúig rannaiḃ ficead, idir an gcúigear ar ḟiċid do ċlainn do ḃí aige, aṁail cuirfeam síos i san Réim ríoġraiḋe.

An seaċtṁaḋ roinn: eaḋon, roinn Ċuinn Ċéadċaṫaiġ agus Móġa Nuaḋat. Do roinn Conn agus Móġ Nuaḋat Éire leaṫaċ eadorra, mar atá, a ḃfuil ó Ġaillim agus ó Áṫcliaṫ buḋ ṫuaiḋ, agus Eisgir riaḋa do ṫeorainn eadorra, ag Conn; agus is de sin táinig Leaṫ Ċuinn do ṫaḃairt ar an taoiḃ buḋ ṫuaiḋ; agus Leaṫ Ṁóġa ag Móġ Nuaḋat; agus is de sin tugaḋ Leaṫ Ṁóġa ar an leiṫ buḋ ḋeas.

Tar ċeann, ċeana, gur ċuireas na seaċt ranna so do rónaḋ ar Éirinn síos i n-eagar, do réir uird na ngaḃáltas agus na n-aimsear, fillfead ar an ngnáṫ-roinn atá ar Éirinn ó aimsir Fear mBolg i leiṫ, ó's í is mó atá ar bun do ṡíor, eaḋon, cúig cúigiḋ do ḋéanaṁ ḋi aṁail adubramar. Agus is ann bíoḋ coṁroinn na gcúig gcúigeaḋ so, ag Liag atá i n-Uisneaċ, go dtáinig Tuaṫal Teaċtṁar i ḃflaiṫeas, agus gur ḃean mír do gaċ cúigeaḋ mar ḟearann buird do gaċ áirdriġ d'á mbiaḋ i n-Éirinn; gurab díoḃ sin do rinneaḋ an Ṁiḋe, amail foillseoċam i ḃflaiṫeas Ṫuaṫail.

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63. do ġaḃ, F and H. 64. ṫeas, not in H. a ainm, 7 is ris, F. adeirṫear, F and H. 65. aniu, C; i n-iuṁ, H; a moġ, N. 66. Ugaine, C; Iugaine, H. do roinn, F and H. 67. 7 fiċe, F. 68. H adds ṁac. isin, C; 'na ḋiaiḋ so san, F and H. 72. ón ġ., F. 73. ṫórainn, MS. 74. do leigean do Ċonn, F and H. 75. taoḃ, MSS.; ttaoḃ, H. H and F add .i. an ṁír ráinig Conn. 77. leaṫ for leiṫ, MS. 78. gor, MS. 79. *Sic* C, and H 5. 32; rinneaḋ, N and H. 80. maiseaḋ fillfead, F. 81. ale, C; ille, H. 82. F, H, and N add mar atá an roinn do rinneadar cúigear mac Deala ṁic Loiċ.

Dún Sobhairce.[1] Cearmna takes the southern half, and he built a fortress beside the south sea, namely, Dún Cearmna, which to-day is called Dún-mic-Padraic, in De Courcy's country.

The sixth division, that is, the division of Ugaine Mór. Ugaine Mór divides Ireland in twenty-five parts, among the five and twenty children that he had, as we shall set down in the Roll of Kings.

The seventh division, namely, the division of Conn Céadchathach[2] and Mógh Nuadhat.[3] Conn and Mógh Nuadhat divided Ireland into halves between them, that is to say, all that is from Gaillimh and from Athcliath northwards, and Eisgir riadha for a boundary between them to Conn: and it is from that came Leath Chuinn[4] to be given to the side which was north; and Leath Mhógha[5] to Mógh Nuadhat; and it is from that was given Leath Mhógha to the half which was south.

Notwithstanding, however, that I have set down in order these seven divisions which were made of Ireland, according to the sequence of the invasions and of the epochs, I shall return to the usual division which is on Ireland from the time of the Firbolg apart, for it is *it* is the most permanently established, namely, five provinces to be made of it, as we have said. And it is where the common centre of these five provinces was, at a pillar-stone which is in Uisneach,[6] until that Tuathal Teachtmhar came into the sovereignty, and that he took away a portion of each province as mensal land for every high-king who should be in Ireland: so that it is of these Meath[7] was formed, as we shall show in the reign of Tuathal.

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[1] *i.e.* Dunseverick. [2] *i.e.* hundred fighter, or hundred-battled. [3] *i.e.* servant or devotee of Nuadha: called also Eogan Mór. [4] Conn's half. [5] Mógh's half. [6] *i.e.* the hill of Usna, in Westmeath. [7] *i.e.* *Midhe.*

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cóigeaḋa, H. 83. duḃramair, MS.; F, H, and N add ṫuas. 7 isann baoi, C., is é áit n-a raibe, F and H. 84. *Sic* in H and N; líg, C. 85. *Sic* C; i n-Éirinn, F, H, and N. 86. do, *sic* H; da, C, F, and N. dambeiṫ, C, N, and H. 87. F adds, dá éis so, ag labairt ar Ṫ. T.

AN TREAS ALT.

Do ṁionroinn ar an Ṁíḋe, agus ar na cúigeaḋaiḃ ann so.

Do-ġéan anois mionroinn ar an Ṁíḋe, agus ar na cúigeaḋaiḃ ar ceana; agus doḃéar tosaċ na roinna so do'n Ṁíḋe, go ḃfaisnéistear a fearainn, do ḃríġ gurab í fearann buird ríġ Éireann í, do réir na nGaeḋeal, agus go mbíoḋ saor gan dliġeaḋ, gan smaċt, gan ċáin ó neaċ i n-Éirinn, aċt ó ríġ Éireann amáin. Oċt dtrioċa deug líon a fearainn; trioċa baile 'san trioċa-céad díoḃ; dá ḟeisriġ deug fearainn i san mbaile, do réir an tsean-ċusa, agus sé ficid acra 'san tseisriġ. Trí ficid agus trí céad seisreaċ fearainn i san trioċa céad amlaiḋ sin. Ceiṫre ficid agus ceiṫre céad agus sé míle seisreaċ fearainn i san Ṁíḋe uile, do réir an áiriṁ seo. Is uime gairṫear Míḋe ḋi, do ḃríġ gurab do ṁéiḋe gaċ cúigiḋ do ḃean Tuaṫal Teaċtṁar í. Nó is uime gairṫear Míḋe ḋi, ó Ṁíḋe mac Ḃraṫa, mic Deaġḟaṫa, príoṁ-draoi clainne Neiṁeaḋ; agus is leis do fadoiḋeaḋ an ċéid teine i n-Éirinn iar dteaċt clainne Neiṁeaḋ, agus láiṁ re hUisneaċ do ḟadoiḋ í. Do ḃronnadar clanna Neiṁeaḋ an tuaiṫ fearainn bí ann sin dó, agus ó'n draoi sin gairṫear Míḋe ḋi. Agus ní raiḃe d'ḟearann 'san Ṁíḋe, mu'n am soin, aċt an aon tuaiṫ reaṁráiḋte, nó gur ċuir Tuaṫal Teaċtṁar méiḋe nó muinéal gaċ cúigiḋ léi, amail ro ráiḋriom.

III. 1. doġén, MS.; doġeunam, F; doḋéanam, N. 3. do ḃér, MS.; tabram, H and N. F reads ar tús tabram tosaċ don Ṁ., and omits na ronna so. 4. go n-aisnéistior, C; 7 déanam faisnéis, F N, and H. Other variants here in MSS., but unimportant. 5. nGaoiḋiol, C. F reads is é líon a fearainn, 7c. 8. trioċad baile, C and H. céd, C., wanting in H. 10. *Sic* H; san ḟeisriġ, C. 11. isin, C; san, H and N. 14. H adds .i. do ṁuinéal gaċa cóigiḋ. cóicciḋ, F. 16. ṁac, MSS., C and H. ṁic, *ib.* 17. MSS. Neiṁioḋ. fadaiḋioḋ, C. 18. F, H, and N add innte. 7 is láiṁ re, F. 19. ḟadaiḋ, C; do faḋóḋaḋ an teine sin leis, H. do hadaiḋeaḋ, F. Neiṁiḋ, F. 20. baoi, C. atá láiṁ re

SECTION III.

Of the subdivision of Meath and of the provinces here.

I shall now make the subdivision of Meath and of the provinces also; and I shall give the beginning of this division to Meath until its lands are described, because it is the mensal land of the king of Ireland, according to the Gael, and that it used to be free, without obligation, without control, without tax from any one in Ireland, except from the king of Ireland alone. Eighteen 'triochas'[1] the extent of its land; thirty 'bailes'[2] in the 'triocha-céd' of them; twelve 'seisreachs'[3] of land in the 'baile,' according to the ancient record, and six score acres in the 'seisreach.' Three score and three hundred 'seisreachs' of land in the 'triocha-céd' accordingly. Four score and four hundred and six thousand 'seisreachs' of land in all Meath, according to this computation. It is why it is called Meath, because that it is from the neck[4] of each province Tuathal Teachtmhar cut it. Or it is why Meath is called to it from Midhe, son of Brath, son of Deaghfhath, chief druid of the children of Neimheadh; and it is by him was kindled the first fire in Ireland, after the coming of the children of Neimheadh; and hard by Uisneach he kindled it. The children of Neimheadh bestowed on him the 'tuath'[5] of land which was there, and from that druid it is called Midhe. And there was not, about that time, of land in Meath, but the one 'tuath' aforesaid, until Tuathal Teachtmhar put a '*meidhe*' or neck of every province with it, as we have said.

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[1] *Triocha* or *triocha-céd*, a cantred, a district. [2] A townland, a farm-stead. [3] A plowland. [4] *Meidhe*. [5] A district.

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hUisneaċ do Ṁíḋe, F and H. F omits bí annsin dó 7; and adds 7 mar sin do goirṫí M. ḋi. gairmṫear, C. do goirṫi, F and H. 21. an tráṫ sin, F, H, and N. 22. amáin d'á ngoirṫi an Ṁíḋe, F, H, and N. 23. muinél, C. le, C. *Sic* C; H and F read go haimsir T. T. lér beanaḋ meiḋe do gaċ cúigeaḋ leis go ndéarnaḋ an Ṁiḋeri i n-a ffuil oċt trioċa déag innte.

Do ṫeoranntaċt na Míḋe ann so sís na cúigeaḋaiḃ, amail do orduiġ Tuaṫal Teaċtṁar; .i. mar ṫéid ó'n Sionainn soir go hÁṫcliaṫ, ó Áṫcliaṫ go haḃainn Ríġe, ó aḃainn Ríġe siar go Cluain Connraċ, ó Ċluain Connraċ go hÁṫ an Ṁuilinn Ḟrancaiġ, agus go cumar Ċluana hIoraird, as sin go Tóċar Cairbre, ó Ṫóċar Cairbre go Crannaiġ Ġéirille, go Druim Cuilinn, go Biorra, gus an aḃainn d'á ngairtear Aḃainn Ċara, gus an Sionainn buḋ ṫuaiḋ, go Loċ Riḃ, agus na hoiléin uile is leis an Míḋe iad: agus an tSionann go Loċ bó dearg, as sin go Maoṫail, as sin go hÁṫ-Luain, as sin go Sgairḃ Uaċtaraiġ, go Druim Leaṫain, go soiċe an Máġ, go cumar Ċluana hEois, go Loċ-dá-eun, go Máġ Cnoġḃa, go Duiḃir, go Linn-áṫa-an-Daill ar Sliaḃ Fuaid, go Máġ an Ċosnaṁaiġ i gCill-sléiḃe, go Snáṁ Eugnaċair, go Cumar, agus ó Ċumar go Life, amail adeir an seanċaiḋ:—

Ó Loċ bó dearg go Biorra, ó'n Sionainn soir go fairrge,
go cumar Ċluana hIoraird, 's go cumar Ċluana hAirde.

Trí ṫrioċa deug i gcorp na Míḋe féin, agus cúig trioċa i mBreaġaiḃ, amail adeirtear i sna rannaiḃ seo síos:—

Trí trioċa deug 'san Míḋe, mar adeir gaċ aoin-ḟile;
Cúig trioċa i mBreaġṁaiġ maiṫ—is meaṁair é re heolċaiḃ;
Críoċ Ṁíḋe inneosad daoiḃ, agus críoċ Breaġ go mór-ġnaoi;
Ó Ṡionainn na ngarrḋa nglan, go fairrge—do ḟeadamar;
Fir Ṫeaṫḃa ar imeall buḋ ṫuaiḋ, agus Cairbre go nglan-ḃuaiḋ;
go líon gaċ saoiṫe 's gaċ ndáṁ, fir Breaġ go nuige an Casán.

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25. ag so do, F. ṫóranntaċt, F; teorannaċt, H; tóranntaċt, C. 29. Frangcaiġ, C. 32. re ráiḋtear, F and H. go soiċe, F, H, and *al.* 33. F and H add uile. 34. deircc, F; deirg, N and H. 36. as sin repeated. as sin go soiċe an ṁoiġ, H and N. go nuicce an Moiġ, F. 37. eois, H; heouis C; eoais, F and N. 40. Liffe, C and N; Life, H and *al.* file, F, N, and H. 41. deircc, F. 43. décc, F. 44. a mBreaġuiḃ, N; i mBreaġṁuiġ, H. amail adeir an file, F and H. isna, F. 45. éinḟile, MS. 46. is cúig. i mBreaġṁuiġ mbuig, H and *al.*; mbuiġ, F and N. F reads, oċt ttríoċa décc atá san M., mar atá a trí décc a ccorp na M. féin. 49. air imeal ṫuaiḋ, H; sa ṫuaiḋ, F and N. go lán ḃuaiḋ, *al.* 50. go líon go saoiṫe na ndáṁ, N and *al.*; saoiṫiḃ, H.

Of the boundary of Meath with the provinces here, as Tuathal Teachtmhar ordained; *i.e.* as one goes from the Shannon[1] east to Dublin,[2] from Dublin to the river Righe,[3] from the river Righe west to Cluain-Connrach,[4] from Cluain-Connrach to Ath-an-mhuilinn-Fhrancaigh,[5] and to the confluence of Cluain-Ioraird,[6] from that to Tóchar Cairbre,[7] from Tóchar Cairbre to Crannach of Géisill[8] to Druimchuilinn,[9] to Birr, to the river which is called Abhainnchara[10] to the Shannon northwards, to Loch Ribh,[11] and all the islands belong to Meath: and the Shannon to Loch-Bó-dearg,[12] from that to Maothail,[13] thence to Athluain,[14] thence to upper Sgairbh,[15] to Druimleathan,[16] till one reaches the Magh,[17] to the confluence of Cluain-eois,[18] to Loch-dá-eun, to Magh Cnoghbha, to Duibhir, to Linn-átha-an-daill on Sliabh Fuaid,[19] to Mágh-an-chosnamhaigh at Cillshléibhe,[20] to Snámh Eugnachair, to Cumar, and from Cumar to Life:[21] as the ancient writer says—

From Loch-bó-dearg to Biorra, from the Shannon east to the sea,
To the confluence of Cluain-ioraird, and to the confluence of Cluain-airde.

Thirteen 'triochas' in the body of Meath itself, and five 'triochas' in Breagh, as is said in these verses below—

Thirteen 'triochas' in Meath, as every poet says;
Five 'triochas' in rich Breagh's plain—it is a memory with the learned;
The territory of Meath I will tell to you, and the territory of Breagh most pleasant,
From Shannon of the fair gardens to the sea—we have known it—
The men of Teathbha[22] on the northern border, and Cairbre of bright victory;
With abundance of bee-swarms and of oxen, (?) the men of Breagh[23] (possess) as far as the Casan.[24]

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[1] *Sıona.* [2] *Athcliath* (*Dubhlinne*). [3] The Rye Water. [4] Cloncurry. [5] A ford of the Boyne near Clonard. [6] Clonard. [7] The Togher or Causeway of Carbury, Co. Kildare. [8] *Crannach*, a place (of trees) near Géisill in King's Co. [9] Drumcullen, near Birr. [10] Owenacharra, near Ballymahon. [11] *i.e.* Loch Ree. [12] Loch Boderg, on the Shannon. [13] Mohill. [14] Athlone. [15] Scariff (?). [16] Drumlane. [17] Moy (?). [18] Clones. [19] A mountain, Co. Armagh. [20] Killeavy, Co. Armagh. [21] Liffey. [22] 'Teffia,' a district in Westmeath. [23] Magh Breagh, or Breaghmhagh, the plain between Liffey and Boyne. [24] Annagassan, in Co. Louth. This line is very obscure.

Do roinnaḋ an Ṁíḋe d'á éis so, le hAoḋ Oirdniḋe, rí Éireann, idir ḋá ṁac Donnċaiḋ mic Doṁnaill, (fá rí Éireann roiṁ Aoḋ Oirdniḋe); Conċubar agus Oilioll a n-anmanna. Tug an leaṫ iarṫaraċ d'ḟior díoḃ, agus an leaṫ oirṫearaċ do'n ḟior eile, ionnus gur lean an roinn sin di ó sin i leiṫ; agus is innte atá an Ríoġḟort, Teaṁair.

Do roinn cúigiḋ Ċonnaċt ann so.

Cúigeaḋ Ċonnaċt ó Luimneaċ go Drobaois: naoi gcéad baile biaḋtaiġ atá innte, agus deiċ dtrioċa fiċead sin; agus deiċ mbaile fiċead 'san trioċa-céad díoḃ, agus dá ḟeisriġ deug fearainn 'san mbaile. Sé fiċid acra 'san tseisriġ: oċt gcéad agus deiċ míle seisreaċ fearainn i gConnaċtaiḃ uile. Is uime gairṫear Connaċta ḋí: iomarbaiḋ draoiḋeaċta tárla idir ḋá ḋraoi do Ṫuaṫaiḃ Dé Danann, Ciṫneallaċ agus Conn a n-anmanna. Do rad Conn sneaċta mór timċioll an ċúigiḋ tré draoiḋeaċt, gonaḋ de ro hainmniġeaḋ Connaċta, eaḋon, sneaċta Ċuinn. Nó is uime gairṫear Connaċta, .i. Conn-ioċta, eaḋon, clanna Ċuinn, óir is ionann ioċt agus clann: agus do ḃríġ gurab iad clanna Ċuinn do áitiġ an cúigeaḋ, mar atáid sliocht Eoċaċ Moiġṁeaḋóin, gairṫear Connaċta díoḃ. Rannais Eoċaiḋ Feiḋleaċ cúigeaḋ Ċonnaċt i n-a ṫrí coṫċaiḃ idir

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51. do rannaḋ, C. do roinneaḋ, F, H, and N. 52. ṁic, MS. *Sic* N and H; ba, C. 53. *Sic* N and H; Oilill, C. 54. *i.e.* fear. dóiḃ ó ḟoin ille, H. 55. 7 do lean, &c., F. 56. díoḃ ó ḟion alle, F; díoḃ ó ḟoin a leaṫ, N; i leiṫ; ale, C, &c. 59. Cóigioḋ, C. 60. biattaiġ, C. fioḋċiod, N; fiċid, H; 20, C. atá innte, N and H; *adding* 7 deiċ mbaile fiċid san trioċa céd ḋíoḃ, 7 dá ḟeisriġ déag san mbaile, sé fiċit acra san tseisriġ, 7c., *as above*. 63. atá, H and N. 68. 7 is de sin do lean, F and H. 7 is de sin do lean Connaċta do'n coigeaḋ, H. 69. F adds ḋíoḃ; Connaċtaiġ ḋíoḃ, H. 70. Six words not in H. 71. clann, H and N. 72. *Sic* C; Eaċaċ, *al.*;

Meath was divided after this by Aodh Oirdnidhe, king of Ireland, between the two sons of Donnchadh son of Dómhnall (who was king of Ireland before Aodh Oirdnidhe); Conchubhar[1] and Oilioll their names. He gave the western half to one of them, and the eastern half to the other man, so that that division adhered to it from that out: and it is in it is the royal seat, Tara.[2]

Of the division of the province of Connacht[3] here.

The province of Connacht from Limerick[4] to Drobhaois: nine hundred 'bally-betaghs'[5] that are in it, and that is thirty 'triochas'; and thirty 'bailes' in each 'triocha-céd' of them, and twelve 'seisreachs' of land in the 'baile.' Six score acres in the 'seisreach': eight hundred and ten thousand 'seisreachs' of land in all Connacht. It is why it is called Connacht: a contention of magic which took place between two druids of the Tuatha Dé Danann, Cithneallach and Conn their names. Conn brought a great snow round about the province through art magic, so that from it was named Connacht, *i.e.* Conn's snow. Or it is why it is called Connacht, *i.e. Conn-iochta*, namely, the children of Conn, for *iocht* and '*clann*'[6] are equivalent: and because that they are the children of Conn who inhabited the province, that is to say, the race of Eochaidh Moighmheadhón, they are called Connachta.[7] Eochaidh Feidhleach divides the province of Connacht in three parts among three. He gave to Fidheach, son of Fiach, of the men of the Craobh, from Fidhic to

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[1] *i.e.* Connor or Conachar. [2] *Teamhair.* [3] *i.e. vulg.* Connaught. [4] *i.e. Luimneach*, as above. [5] *Baile biadhtaigh*, a division of land in ancient Ireland. [6] *Clann, i.e.* children, race, descendants: *clanna*, pl. [7] *Connachta*, a plural form, like *Laighin*, *Ulaidh*, *Breagha*, &c.

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eoċuiḋ, N and H. connaċtuiġ, H. *Sic* C (*hist. pres.*); ḋo roinn, N and H. 73. i ḋtrí míriḃ, H.

ṫriar. Tug d'Ḟiḋeaċ mac Féiġ, d'fearaiḃ na craoiḃe, ó Ḟiḋic go Luimneaċ. Tug d'Eoċaiḋ Alaṫ, iorras Doṁnann, ó Ġaillim go Duiḃ agus go Droḃaois. Tug do Ṫinne mac Connraċ, Maġ Sainḃ, agus sean-tuaṫa Taoiḋean ó Ḟiḋic go Teaṁair Ḃroġa niaḋ: is í Cruaċain a ríoġport.

Do roinn cúigiḋ Ulaḋ ann so.

Cúigeaḋ Ulaḋ ó Ḋroḃaois go hInnḃear Ċolpṫa, cúig tríoċa deug ar fiċid; nó a sé deug ar fiċid atá ann. Naoi ḃfiċid agus naoi gcéad baile biaḋtaiġ ann. Trí fiċid naoi gcéad agus dá ṁíle deug seisreaċ fearainn i san gcúigeaḋ so uile. Is uime gairṫear Ulaiḋ ḋíoḃ, ó'n ḃfocal so oll-ṡaiṫ, .i. mór-ionnṁas, d'á ċur i gcéill gur móirionnṁasaċ Ulaiḋ do ṫaoiḃ éisg agus spréiḋe. Dearḃaiḋ an rann so gurab ionann saiṫ agus ionnṁas:—

Ceudaoin luiḋ Iudas tar órd, ar lorg deaṁan díoġalġarg;
Ceudaoin ro ġaḃ saint um ṡaiṫ; Ceudaoin ro ḃraiṫ Íosa árd.

Nó is uime ro gaireaḋ Ulaiḋ ḋíoḃ, ó Ollaṁ Fóḋla, mac Fiaċaiḋ fionn-sgoṫaiġ, aṁail dearḃas an rann so:—

Ollaṁ Fóḋla feoċair-ġail, uaiḋ ro hainmniġeaḋ Ulaiḋ,
Iar ḃfír-ḟeis Teaṁraċ na dtreaḃ, is leis ar dtús ro hoirneaḋ.

Agus Eaṁain Ṁáċa agus Aileaċ Néid a ríoġpoirt.

Do roinn cúigiḋ Laiġean ann so.

Cúigeaḋ Laiġean, ó ṫráiġ Innḃeir Ċolpṫa go Cumar na dtrí n-uisge, aoin-tríoċa deug ar fiċid ann. Deiċ mbaile

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74. d'Ḟiḋec, C; do Ḟioḋaċ, H; do Ḟiḋic, F and N. ṁac, MS. Féiġ, H; Féig, C and N. 75. Ḟioḋaċ, H; Feiḋic, N. 76. ón Ġ., F. 78. Ḃroġa niaḋ, H. así, F; 7 is í, H. 80. Colpa, *al.* 81. *Sic* N and H; as é dég ar 20 C. innte, F, H, and N. 82. biattaiġ, C; biatuiġ, H; biataiġ, N. atá innte, F, H, and N. atá a gcúigeaḋ Ulaḋ uile, H. 85. ċor, C. gor, C. 86. gur mór ionnṁus ċoigiḋ Ulaḋ, do leiṫ a héisg 7 a sprerḋe, F and H. N reads ag so deismirioċt ag a ḟuiḋioṁ, 7c. riuḋiuġaḋ, F. These words and the verse are omitted in H.

Limerick. He gave to Eochaidh Alath, Iorras Domhnann,[1] from Galway to Dubh and to Drobhaois. He gave to Tinne, son of Connrach, Magh Sainbh, and the old districts of Taoidhe from Fidhic to Teamhair brogha-niadh: it is Cruachan[2] was its royal seat.

Of the division of the province of Ulster here.

The province of Ulster from Drobhaois[3] to Innbhear Cholptha,[4] five and thirty 'triochas'; or six and thirty that are in it. Nine score and nine hundred 'bally-betaghs' in it. Three score nine hundred and twelve thousand 'seisreachs' of land in all this province It is why they are called Ulaidh,[5] from this word '*oll-sháith*,' i.e. great plenty, signifying that Ulster is very rich with regard to fish and cattle. This verse testifies that *sáith* and *ionnmhas* (treasure) are equivalent:—

Wednesday Judas transgressed his order, following demons vengeful-fierce;
Wednesday he became eager for treasure; Wednesday he betrayed Jesus the exalted.

Or it is wherefore they are called Ulaidh, from Ollamh Fodhla, son of Fiachaidh Fionnscothach, as this verse certifies:—

Ollamh Fodhla of prudent valour, from him were named (the) Ulaidh,
After the real assembly of Tara of the tribes, it is by him it was first appointed.

And Eamhain Mácha[6] and Aileach Néid[7] its royal seats.

Of the division of the province of Leinster here.

The province of Leinster from the strand of Innbhear Cholptha to Cumar-na-dtrí-n-uisge, thirty-one 'triochas' in

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[1] *Erris*, Co. Mayo.
[2] *Cruachan*, *i.e.* Rathcroghan in Roscommon.
[3] Drowes, as above.
[4] *Innbhear Cholptha* (or *Colpa*), the 'inver,' *i.e.* 'fiord' or firth of Colpa, the mouth of the Boyne.
[5] Ulster, plural form.
[6] *i.e. Emania*, or the 'Navan' fort, near Armagh.
[7] See note, p. 105.

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90. ġoirṫior, H and N. 91. fionn-, N; fíon-, C. ag so deismireaċt air sin, F. 94. Oilioċ, C, &c. aileaċ, *al.* This line is not in F. H and *al* read dá ṗríoṁlongṗuirt da bí i n-Ultaiḃ i n-allód, .i. 7c.; mar atá. *al*; not in N. atá innte, F, N, and H. 97. atá innte, F.

fiċead agus naoi gcéad baile biaḋtaiġ sin: trí fiċid agus céad agus aoin-ṁíle deug seisreaċ i san gcúigeaḋ so uile. Is uime gairṫear Laiġin díoḃ ó na laiġniḃ leaṫan-ġlasa tugsad Duḃġaill leó i n-Éirinn an tan tángadar le Labraiḋ Loingseaċ; ionann, ċeana, laiġean agus sleaġ. Agus do ḃríġ go raḃadar na sleaġa so go gceannaiḃ slinn-leaṫna orra, is uaṫa ro hainmniġeaḋ an cúigeaḋ. Iar marḃaḋ Ċoḃṫaiġ Ċaoilmbreáġ, rí Éireann i nDionnríoġ, ro ġabsad Laiġin ainmniuġaḋ. Is d'ḟoillsiuġaḋ gurab ó na sleaġaiḃ seo ro hainmniġeaḋ Laiġin do rinneaḋ an rann so:—

Dá céad ar ḟiċid céad gall, go laiġniḃ leaṫna leó anall;
ó na laiġniḃ sin, gan oil, díoḃ ro hainmniġeaḋ Laiġin.

Dá ṗríoṁlongṗort do ḃí i Laiġniḃ, i n-a gcleaċtadaois a ríoġraiḋ beiṫ 'na gcoṁnuiḋe, eaḋon, Dionnríoġ agus Nás.

Do roinn cúigiḋ Eoċaiḋ Aḃradruaiḋ ann so.

Cúigeaḋ Eoċaiḋ Aḃradruaiḋ, ó Ċorcaiġ agus ó Luimneaċ soir go Cumar na dtrí n-Uisge; cúig trioċa deug ar ḟiċid ann. Deiċ mbaile seaċt ḃfiċid agus naoi gcéad baile biaḋtaiġ atá innte. Sé céad agus dá ṁíle deug seisreaċ fearainn atá 'san Ṁúṁain ṫoir. Dá ríoġṗort coṁnuiġṫe do ḃíoḋ ag ríoġaiḃ an ċúigiḋ seo, eaḋon, Dún gCrot agus Dún Iasgaiġ.

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99. H, F, and N add ḟearainn. éin ṁíle, C. isin, C; atá i gc. l. uile, F, H, and N. 1. gairmṫear, H. 2. *Sic* C; tugadar, F, H, and N. 4. tugadar na goill leó an tan sin, H and N. 5. do hainmniġeaḋ an ċríoċ ó na harmaiḃ sin, F, N, and H. is uaṫa omitted. 6. ċaoilḃreaġ, C. F, H, and N add dóiḃ, and omit the following four words (line 7), continuing ag so deirmireaċt ag [do, F] suiḋiuġaḋ an neiṫe sin. 13. ríoġa Laiġean, F, H, and N. F reads coṁnuiḋe, mar atá. 14. F, H, and N add Laiġean.

15. sonn, H. F inserts mar atá. 18. atá innte for ann, F, N,

it. Nine hundred and thirty 'ballybetaghs' that: eleven thousand one hundred and sixty 'seisreachs' in this whole province. It is why they are called Laighin,[1] from the broad green spears which the Dubh-Ghaill[2] brought with them into Ireland, when they came with Labhraidh Loingseach: *laighean* and *sleagh* are, indeed, equivalent. And because that these spears had flat broad heads to them, it is from them the province was named. After the slaying of Cobhthach Caoilbhreágh, king of Ireland in Dionnriogh, Leinster took its appellation. It is to show that it is from these spears Leinster was named, that this verse was made:—

Two hundred and twenty hundred Galls,[3] with broad spears with them hither;
From those spears, without blemish, of them the *Laighin* were named.

Two chief seats were indeed in Leinster, in which its kings used to reside, namely Dionnríogh[4] and Nás.[5]

Of the division of the province of Eochaidh Abhradhruaidh here.

The province of Eochaidh Abhradhruaidh,[6] from Cork[7] and from Limerick east to Cumar-na-dtrí-n-uisge; thirty-five 'triochas' in it. Ten [' ballys '] seven score and nine hundred 'bally-betaghs' that are in it. Six hundred and twelve thousand 'seisreachs' of land that are in east Munster. Two royal seats of residence the kings of this province had, namely, Dún gCrot and Dún Iasgaigh.[8]

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[1] Leinster, plural form.
[2] Dark (or black) foreigners, probably from Gaul.
[3] Gall here has its original meaning, a native of Gaul.
[4] An ancient seat of the kings of Leinster, near Leighlin.
[5] *Nás* (Laighean), *i.e.* Naas.
[6] The eastern half of Munster, so named from a king: Eochaidh, *gen.* Eachach.
[7] *i.e. Corcach*, gen. *-aighe*, dat. *-aigh*, fem.; *Luimneach*, gen. *-nigh*, masc.
[8] Dungrod, in the glen of Aherlow: Cathair-Dúin-iasgaigh is the full name of Cahir.

and H. 19. biattaiġ, C; biatuiġ, H. atá innte, *sic* in MSS. and H.
21. coṁnuiḋe, F and H. 22. iarga, C; iarcuiġ, H.

Do roinn cúigiḋ Ċonraoi mic Dáire ann so.

Cúigeaḋ Ċonraoi mic Dáire ó Ḃealaċ Ċonglais [ag Corcaiġ] go Luimneaċ, agus ó Luimneaċ siar go hiarṫar Éireann. Cúig trioċa deug ar ḟiċid ann: a deiċ, seaċt ḃfiċid, agus naoi gcéad baile biaḋtaiġ ann sin. Sé céad agus dá ṁíle deug seisreaċ fearainn atá 'san Ṁúṁain ṫiar. Dá ríoġḟort coṁnuiġṫe do ḃíoḋ ag ríoġaiḃ an ċúigiḋ seo i n-allód, mar atá, Dún gCláire agus Dún Eoċair Ṁáiġe.

Dá ṡlioċt do ḃíoḋ i seilḃ an dá ċúigeaḋ so Ṁúṁan, mar atá, slioċt Dáirḟine agus slioċt Deirgṫine, go haimsir Oiliolla Óloim, do ṡlioċt Deirgṫine, do ġaḃ ceannas an dá ċúigeaḋ, iar n-ionnarbaḋ Ṁic Con a hÉirinn, do ḃí do ṡlioċt Dáirḟine. Agus do ḟágaiḃ ceannas an dá ċúigeaḋ ag a ṡlioċt féin ó sin anall; i maille re sealaiḋeaċt, gaċ re nglún, do ḃeiṫ ag slioċt Eoġain Ṁóir mic Oiliolla Óloim, agus ag slioċt Corbmaic Cais, (an dara mac d'Oilioll Óloim), i ḃflaiṫeas dá ċúigeaḋ Ṁúṁan.

Na ceiṫre ríoġḟoirt reaṁráiḋte fá príoṁ-árus coṁnuiġṫe do ríoġaiḃ an dá ċúigeaḋ seo, go haimsir Ċuirc mic Luiġḋeaċ do ḃeiṫ i ḃflaiṫeas Ṁúṁan. Óir is re n-a linn friṫ Caiseal ar dtús; agus is é fá hainm do'n áit re' ráiḋtear Carraig Ċaisil indiu, Sioṫḋruim. Do gairṫí fós Leac na gCéad agus Druim Ḟioḋḃuiḋe do'n ionad ceudna, óir do ḃádar iomad coillteaḋ timċioll an

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23. ṁeic, MS. 24. ag Corcaiġ, added in F and H. 26. atá innte, N and H. deiċ mbaile, F. 28. is iad dá, F and H. 31. Óir dá, F and H. 32. Dairine, F. 33. F and H insert do ḃí. 34. ṁeic, MS. 39. After Oilioll, H and N read ar a ḃfuil slioċt. 40. coṁnuiḋe, C; H reads is iad na ceaṫra príoṁ-ḃailte ṫuas fa ríoġḟuirt coṁnuiġṫe. 41. ṁeic, MS. 43. Cairiol, C, H, and N. 43. ó ṫús, C; ar dtús, N and *al.*; air dtús, H. 44. da ngoirṫior, H and N. aniu, C and N; i n-iuṁ, H. 45. Leac na gcéad., not in H.

Of the division of the province of Cúraoi son of Dáire here.

The province of Cúraoi son of Dáire from Bealach Chonglais[1] to Limerick, and from Limerick west to the western land of Ireland. Thirty-five 'triochas' in it: one thousand and fifty 'bally-betaghs' in that. Twelve thousand six hundred 'seisreachs' of land that are in west Munster. Two royal seats of residence the kings of this province anciently had, namely, Dún gCláire[2] and Dún Eochair Mhaighe.[3]

There were two races who used to be in possession of these two provinces of Munster, that is to say, the race of Dáirfhine and the race of Deirgthine, up to the time of Oilioll Ólom of the race of Deirgthine who took the chieftaincy of the two provinces, having banished from Ireland Mac Con, who was of the race of Dáirfhine. And he left the chieftaincy of the two provinces with his own posterity from that out: by way of alternation to be with the race of Eoghan mór son of Oilioll Ólom, and with the race of Cormac Cas (second son of Oilioll Ólom), every generation by turns, in the sovereignty of the two provinces of Munster.

It is the four royal seats aforesaid which were the chief mansions of residence for the kings of these two provinces till the time of Corc, son of Lughaidh,[4] being in the sovereignty of Munster. For it is during his time Cashel became known first; and Siothdhruim was the name for the place which to-day is called the Rock of Cashel. The same place used also to be called Leac na gcéad and Druim Fiodhbhuidhe,[5] for there were many woods round about that

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[1] Near Cork, as above.

[2] Near Duntryleague, Co. Limerick. See Book of Rights, notes, pp. 92, 93.

[3] *Brúghriogh, i.e.* Bruree.

[4] *Lughaidh,* gen. *Luighdheach.*

[5] These three names 'Fairy-ridge': 'Flagstone of the hundreds'; and 'Woody ridge' were given to Carraig Chaisil, or the Rock of Cashel: also called Carraig Phádraic, or St. Patrick's Rock. Caiseal signifies the enclosing wall or rampart of a monastery or city: caisléan (*dim.*), a castle or stone fort. The derivation *cíos-áil,* quoted above, is not tenable.

droma soin i n-aimsir Ċuirc. Tangadar, trá, dá
48 ṁucaiḋe do ḃiaṫaḋ a dtorc fa ċoilltiḃ an droma so
49 mu'n am soin, mar atá mucaiḋe ríġ Éile, Ciolarn a
50 ainm, agus mucaiḋe ríġ Ṁusgraiḋe-tíre, d'á ngairtear
51 Urṁúṁa, Duirdre a ainm-sioṁ. Do ḃádar ag aiṫiḋe na
52 tulċa feaḋ ráiṫe, gur taisealḃaḋ ḋóiḃ dealḃ buḋ coṁġlan
ris an ngréin, agus buḋ binne ioná gaċ ceol d'á
54 gcualadar riaṁ, agus í ag beannaċaḋ na tulċa agus an
55 ḃaile, agus ag tairngire Ṗádraic do ṫeaċt ann. Agus
56 is í dealḃ do ḃí ann, Uictor, aingeal Ṗádraic féin. Iar
57 ḃfilleaḋ tar a n-ais d'á dtiġṫiḃ do na mucaiḋiḃ, noċtaid
58 an níḋ seo d'á dtiġearnaḋaiḃ féin. Iar noċtain na sceul
so go Corc mac Luiġḋeaċ, tig gan fuireaċ go Síoṫḋruim,
agus do rinne longṗort ann, d'a ngairtí Lios na
Laoċraiḋe; agus ar mbeiṫ 'na ríġ Ṁúṁan dó, is ar an
62 gcarraig d'á ngairtear Carraig Ṗádraic anois do ġlacaḋ
63 a ċíos ríoġḋa. Is aire gairtear Caiseal do'n ċarraig
sin, óir is ionann Caiseal agus Cíosáil: ál, iomorro, ainm
do ċarraig; gonaḋ aire sin gairtear Caiseal, eaḋon,
carraig an ċíosa, do'n áit sin.

67 Ag so dearḃaḋ ar an níḋ seo, as an duain darab
tosaċ, 'Caiseal caṫair clann Ṁóġa,' do rinne Ua
Duḃagáin:—

Corc mac Luiġdeaċ laoċḋa an fear, céid-ḟear ro ṡuiḋ i gCaiseal;
Fa ṁúiċ-ċiaċ do ḃí an baile, go ḃfuair é an dá aoḋaire.
Muiciḋe ríġ Ṁusgraiḋe i n-óir, Duirdre a ainm 's ní heugcóir;
'S Ciolarn tre réiḋe ruiḃ, muiciḋe ríġ Éile oirḋeirc.
Is iad fuair fáṫ an baile ar dtús i nDruim Fioḋḃuiḋe.
Druim Fioḋḃuiḋe gan loċt liḃ, ionṁaine le Corc Ċaisil.

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48. mucaiḋ, C; ṁuicíḋe, H. 49. rí, C. 50. rioġ, C; ríġ, H. 51. Dúrduire, N and H. -sean, *al.*; fá hainm ḋó, F, N, and H. 52. taisbeanaḋ, H and N. 54. agus an baile not in H. 55. tairrngire, C; tarngaire, H. 56. féin, this sentence not in H. 57. muicíḋiḃ, H and N. 58. gaċ níḋ da ffacadar, H and N. *Sic* C; tiġearnaiḃ, H and N. rangadar na scéala sin, H. 62. i n-iuṁ, H. 63. uime sin, H.

ridge in the time of Corc. There came, however, about that time, two swineherds to feed their hogs among the woods of this ridge, namely the swineherd of the king of Éile, Ciolarn his name, and the swineherd of the king of Musgraidhe-tíre, which is called Ur-Mhumha,[1] Duirdre his name. They were occupying the hill during a quarter, till there was shown to them a figure which was as bright as the sun, and which was sweeter (of voice) than any music they had ever heard, and it blessing the hill and the place, and foretelling Patrick to come there. And the figure that was there was Victor, Patrick's own angel. After the swineherds had returned back to their houses, they make known this thing to their own lords. These stories having reached Corc, son of Lughaidh, he comes without delay to Síothdhruim, and he built a fortress there which was called Lios-na-laochraidhe[2]; and on his becoming king of Munster, it is on the rock which is now called Carraig Phádraic he used to receive his royal rent. It is hence that rock is called Caiseal, for Caiseal and *Cíosáil* are equivalent: *áil*, indeed, a name for a rock; so that, therefore, that place is called Caiseal, *i.e.* tribute rock.

Here is an assurance on this matter, from the poem which has beginning—'Cashel, city of the clans of Mogha,' which Ua Dubhagáin composed:—

> Corc, son of Lughaidh, warrior-like the man, first man who sat in Cashel;
> Under a thick mist was the place, till the two herdsmen found it.
> The swineherd of the king of Muskerry of the gold, (?) Duirdre his name and it is not wrong;
> And Ciolarn through the plain of rue (?), swineherd of the worthy king of Éile.
> It is they who got knowledge of the place at first in Druim Fiodhbhuidhe.
> Druim Fiodhbhuidhe without fault with you, most dear to Corc of Cashel,

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[1] *i.e.* Muskerry Tíre, also called Ormond. [2] The fort of the heroes.

67. This extract, given in some good MSS., is not in C, N, or H. It is copied here from H 5. 32, and is also in MS. M (1643), and in Mac Curtin, 1708. ın ꝺuaın, MS. 70. ꞃoꞇꞅ̇uıḋ, MS. 72. ı n-oıꞃ, eastern. (?)

Do ṁionroinn Ṁúṁan ann so.

76 Iar roċtain, iomorro, dá ċúigeaḋ Ṁúṁan do ḟlioċt
77 Oilioll Óloim, rannaid iad i n-a gcúig rannaiḃ, ar a
dtugtar na Cúig Ṁúṁain. An ċéidṁír ar a dtugtar
79 Tuaḋ-Ṁúṁa, is é a fad ó Léim Ċongculainn go Sliġe
Ḋála, .i. an Bealaċ mór i n-Osraiḋe, agus a tarrsna
81 ó Ṡliaḃ Eiċtġe go Sliaḃ Eiḃlinne. [Agus tar ċeann
gurab do ḟean-roinn Ċonnaċt a ḃfuil o Ṡliaḃ Eiċtġe
go Luimneaċ, maiseaḋ,] do rinne Luġaiḋ Meann, mac
84 Aonġusa Tíriġ, mic Fir Ċuirb, mic Moġa Ċuirb, mic
Ċorbmaic Ċais, mic Oilioll Óloim, fearann claiḋiṁ d'á
ḃfuil ó Eiċtġe go Luimneaċ agus ó Ṡionainn siar go Léim
Ċongculainn, gur ċuir leis an Ṁúṁain é: agus is é ainm
88 do gairṫí de, Gairḃ-ḟearann Luiġdeaċ, agus do ḃíoḋ sé
89 saor ag Dál gCais gan cíos gan cánaiġ ó ríoġaiḃ Éireann.
90 An dara mír Ur-Ṁúṁa, is é a fad ó Ġaḃran go Cnáṁċoill
ag Tiobruid Árann, agus a tarrsna ó Ḃéarnan Éile go
hOiléan Uí Ḃric. An treas mír, eadon Meadon Ṁúṁan,
93 is é a fad ó Ċnáṁċoill go Luaċair Ḋeaġaiḋ, agus a
94 tarrsna ó Ṡliaḃ Eiḃlinne go Sliaḃ Caoin. An ceaṫraṁaḋ
mír, Deas-Ṁúṁa, is é a fad ó Ṡliaḃ Caoin go fairrge buḋ
96 ḋeas. An cúigeaḋ mír Iar-Ṁúṁa, is é a fad ó Luaċair
Ḋeaġaiḋ go fairrge siar, agus a tarrsna ó Ġleann ua
Ruaċta go Sionainn.

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76. ċóigioḋ, MSS. and H. 77. roinntear leó iad i n-a gcúig míriḃ, H and N. 79. Tuaḋṁuṁain, MSS and H. 81. The words in brackets are supplied from N and H, and H 5. 32; after Eiḃlinne, some MSS. insert, ⁊ go Luimneaċ. 84. ṁic, MS. 88. goirṫi do'n fearann sin, H. 89. gan ċíos, gan ċáin ag r. é. air, H and *al.* 90. d'á ngoirṫear, H. 93. is é a leiṫiod, H and N. 94. This sentence omitted in H. 96. *Sic* H; Iarṁuṁain, C; -ṁan, N.

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[1] See above.

[2] Thomond, *i.e. Tuadhmhumha.*

[3] Cuchulainn's Leap, now 'Loop Head.'

[4] One of the great ancient roads. Osraidhe, *i.e.* Ossory.

[5] Now corruptly Slieve Aughty, near Loch Derg.

[6] Slieve Eelim or Slieve

Of the subdivision of Munster here.

The race of Oilioll Olom having acquired the two provinces of Munster,[1] they divide them into five parts, which are called the five Munsters. The first part which is called North Munster,[2] its length is from Léim Chongculainn[3] to Slighe Dála, *i.e.* the great road in Osraidhe,[4] and its breadth from Sliabh Eichtge[5] to Sliabh Eibhlinne.[6] And notwithstanding that all that is from Sliabh Eichtge to Limerick was in the ancient division of Connacht, yet Lughaidh Meann, son of Aonghus Tíreach, son of Fear Corb, son of Mogh Corb, son of Cormac Cas, son of Oilioll Ólom, made sword-land of all that is from Eichtge to Limerick, and from the Shannon west to Léim Chongculainn, so that he annexed it[7] to Munster: and the name it was usually called was the rough land of Lughaidh, and the Dál gCais[8] had it free without rent, without taxing, from the kings of Ireland. The second part East Munster,[9] its length is from Gabhran[10] to Cnámhchoill[11] near Tipperary,[12] and its breadth from Béarnán Éile[13] to Oiléan O'Bric.[14] The third part, namely, Middle Munster,[15] its length is from Cnámhchoill to Luachair Dheaghaidh,[16] and its breadth from Sliabh Eibhlinne to Sliabh Caoin.[17] The fourth part South Munster,[18] its length is from Sliabh Caoin to the sea southwards. The fifth part West Munster,[19] its length is from Luachair Dheaghaidh to the sea west, and its breadth from Gleann Ua-Ruachta[20] to the Shannon.

Phelim. [7] *i.e.* the present Co. Clare. [8] Dalcassians, *i.e.* the tribe of Cas. [9] *Urmhumha*, or *Ormhumha*, *i.e.* Ormond. [10] Gowran. [11] 'Knawhill,' (H.), Cleghile, near Tipperary. [12] *i.e.* *Tiobruid Árann.* [13] Now vulgarly the 'Devil's bit': see p. 21. *Éile* comprised parts of Tipperary and King's County. [14] A small island near Bunmahon, Co. Waterford. [15] *lit.* Middle of Munster. [16] Now Slieve Lougher, near Castleisland. [17] Near Kilfinane. [18] Desmond, *i.e.* *Deasmhumha.* [19] *i.e.* *Iarmhumha:* called *Ciarraighe* (Kerry). [20] A valley near Kenmare bay.

99 Do réir Ḃreasail Uí Ṫreasaiġ, an tan do roinneaḋ an Ṁúṁa 'na cúig míriḃ, do ḃíoḋ cúig aicme 'san mír, agus cúig buiḋne 'san aicme, agus cúig céad fear infeaḋma 'san mbuiḋin. Agus dá meastaoi neart Éireann uile an tan soin, is éigcneasta baraṁail na druinge do ṡaoil go bḟéadfaḋ an Rómánaċ le 'legion' nó le dá 'legion,' Éire do ċur fá ġíon gai agus claiḋiṁ [dó féin], agus Éireannaiġ do ṡíor 'na ndaoiniḃ gaisgeaṁla.

Is uime gairṫear Múṁa do'n dá ċúigeaḋ so Ṁúṁan, .i. gurab mó, do ḃríġ gurab mó í ioná aon ċúigeaḋ eile d'Éirinn. Óir atáid cúig trioċa deug agus fiċe i ngaċ cúigeaḋ do'n dá ċúigeaḋ so Ṁúṁan, agus gan an oiread soin i n-aon ċúigeaḋ eile i n-Éirinn. Óir, ar son go n-áirṁṫear a sé deug agus fiċe i gcúigeaḋ Ulaḋ, ní raiḃe aċt a trí deug agus fiċe innte go haimsir na gcúigeaḋaċ. Óir is é Cairbre Nia Fear rí Laiġean do léig trí trioċa-ċéad do Laiġniḃ, (mar atá ó Loċ an ċóigiḋ go fairrge), le cúigeaḋ Ulaḋ, i gcomaoin inġine Conċuḃair mic Neasa d'faġḃáil 'na mnaoi dó, aṁail adéaram d'á éis so i gcorp na staire.

Cúig trioċa agus naoi ḃfiċid trioċa céad i n-Éirinn uile: deiċ mbaile agus dá ḟiċid, cúig céad agus cúig míle baile biaḋtaiġ atá innte: sé céad, agus sé míle, agus trí fiċid míle seisreaċ fearainn innte, do réir sean-ronna na nGaeḋeal. Tuig, a léaġṫóir, gurab mó, fá ḋó nó fá ṫrí, acra do ṫoṁas na nGaeḋeal, ioná acra do roinn Gall anois.

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99. From C. This paragraph is not in F, H, or N. MSS., H 5. 32; M (1643), and Mac Curtin (1708) give it, commencing thus:—Do réir sean-úġdair [barántaṁail] re seanċus dá ngairṫí Ḃreasal Ua Ṫreasaiġ. 1. fear feaḋma, C. 5. ġionġa, H 5. 32. 7. gairmṫear, H. 8. do ḃríġ gurab mó í iná, H; do ḃríġ gurab mó 7 gurab mó í 'ná, N. agus gurab, C. 9. i n-É., N and H. air ḟiċid, H. is gaċ, H and N. 10. uirid, C; uiriod, N; uiread, H. 11. tar ċeann, H, N, and *al.* 12. áirimṫior, C;

According to Breasal Ua Treasaigh, when Munster was divided into its five parts, there were five tribes in each part, and five companies in a tribe, and five hundred effective men in the company. And if the strength of all Ireland at that time be estimated, the opinion is unsound of the people who thought that the Roman with a legion or with two legions would be able to bring Ireland under power of spear and sword[1] to himself, [and] the Irish always being valiant men.

It is why these two provinces of Munster are called Mumha [*i.e.* that it is greater], because that it is greater than any other province of Ireland. For there are thirty-five 'triochas' in each province of these two provinces of Munster, and not that much in any other province in Ireland. For, allowing that thirty-six are reckoned in the province of Ulster, there were but thirty-three in it till the time of the provincial kings. For it is Cairbre Nia Fear, king of Leinster, who yielded to the province of Ulster three 'triocha-céads' of Leinster (that is to say from Loch an Chúigidh to the sea), in consideration of obtaining the daughter of Conchubhar son of Neasa as his wife, as we shall relate hereafter in the body of the history.

Five ['triochas'] and nine score 'triocha-céads' in all Ireland: ten ['ballys'] and two score and five hundred and five thousand[2] 'bally-betaghs' there are in it: six hundred, and six thousand, and three-score thousand[3] 'seisreachs' of land in it, according to the old division of the Gael. Understand, O reader, that the acre of the measure of the Gael is greater, twice or thrice, than the acre of the division of the Gall now.

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[1] *Gion*, power: O'Reilly quotes ᵹo ᵹion ᵹaoi iꞅ cloiḋeaṁ.

[2] *i.e.* 5,550.

[3] *i.e.* 66,600.

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aiꞃṁiḋṫioꞃ, H; aiꞃṁiġṫioꞃ, N. H and N insert ꝺo ḃeiṫ. 13. ᵹcoiᵹioḋaċ, *al.* 14. nia ḟeaꞃ, N and H; *al.* niaḋnaꞃ. 16. ṁic, MS. 17. H and N add ꞅéin. 19. H omits céaꝺ. 23. nᵹaoiḋiol, MS. 25. anoꞅa, C.

Do ṡuiḋiuġaḋ na hÉireann ann so.

Is é suiḋiuġaḋ atá ar Éirinn; an Spáin do'n leiṫ ṫiar-ṫeas di, an Ḟrainc do'n leiṫ ṫoir-ṫeas di, an Ḃreatain ṁór do'n leiṫ ṫoir di, Alba do'n leiṫ ṫoir-ṫuaiḋ, agus an t-aigéan do'n leiṫ ṫiar-ṫuaiḋ, agus do'n leiṫ ṫiar di. Agus ar cuma uiġe atá sí dealḃṫa, a bonn re hAlbain, soir buḋ ṫuaiḋ, a ceann ris an Spáin, siar buḋ ḋeas; agus do réir Ṁaginus, ag scríoḃaḋ ar Ptolomeus, is ceiṫre céime go leiṫ do'n ċrios ġrianda, d'á ngairṫear 'Zodiacus,' atá i n-a leiṫead; agus adeir an fear ceudna gurab sé huaire deug agus trí ceaṫraṁna ḃíos ar faḋ 'san ló is faide 'san mbliaḋain i san leiṫ is sia buḋ ḋeas d'Éirinn, agus oċt n-uaire deug 'san ló is faide i san leiṫ buḋ ṫuaiḋ. Faḋ na hÉireann ó Ċarn Uí Néid go Cloiċ an Stocáin, agus a tarsna ó'n Innḃear mór go hIorrus Doṁnann.

Tuig, a léaġṫóir, naċ tré ḋearmad naċ luaiḋim ann so cuanta, náid caṫraċa, náid bailte móra Éireann; aċt go dtaḃair Camden agus na croiniciḋe nuaḋa so a dtuarasgbáil síos go soiléir, agus naċ é so áit a gcuirṫe síos, aċt i dtús gaḃáltais Gall, lér' horduiġeaḋ iad.

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27. sor, C; ar, F; air, H. 29. Albain, MS. and H. 31. Fifteen words after dealḃṫa, in C, F, H 5. 32, and *al.*, are not in H. 33. Mhagnus, H; Maginus, C; *Mayinus*, N. 35. leiṫiod, C. 37. as foiḋe, C. do'n ḃ., H. 38. F, N, and H read san ló is sia san leiṫ buḋ ṫuaiḋ. san ló as sia don leiṫ buḋ ṫuaiḋ, H 5. 32. 41. leiġṫóir, H and N. re, H; le, N. 42. *Sic* C and N; contaea, H. 43. *Sic* C and N; no, H. croinice, C. *Sic* N; nuaiḋiri, C; nuaḋgall, H. 44. uaṫa, H (for síos). *al.* gcurṫa, a dtugṫa, H and *al.*

The section describing the ecclesiastical divisions of Ireland, which is printed by Haliday before this section, is given here also by MS. M (1643), and by Mac Curtin (1708), but not by O'Mulconry nor by O'Nachtan until the church synods of the twelfth century come to be mentioned, with which arrangement most copies agree. There is a space left vacant in the Franciscan manuscript here.

Of the situation of Ireland here.

It is the situation which is on Ireland; Spain to the south-west side of it, France to the south-east side of it, Great Britain to the east side of it, Scotland to the north-east side, and the ocean to the north-west side and to the west side of it. And in the form of an egg it is shaped, and its foot to Scotland, north-eastwards, its head to Spain, south-westwards; and, according to Maginus, writing on Ptolemy, it is four degrees and a half of the solar zone, which is called the Zodiac, that are in its breadth; and the same man says that it is sixteen hours and three-quarters that are in length in the longest day in the year in the side of Ireland which is farthest towards the south, and eighteen hours in the longest day at the northern side. The length of Ireland is from Carn Uí Néid[1] to Cloch an Stocáin,[2] and its breadth from Innbhear mór[3] to Iorrus Domhnann.[4]

Understand, O reader, that it is not through forgetfulness that I do not mention here the counties, nor the cities, nor the great towns of Ireland; but that Camden and these new chronicles give their description down clearly, and that this is not the place for inserting them, but at the beginning of the invasion of the foreigners, by whom they were arranged.

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[1] *i.e.* Mizen Head.

[2] Cloghastucan, a tall rock in the sea near Glenarm.

[3] The mouth of the Ovoca river at Arklow.

[4] Erris in Mayo.

AN CEAṪRAMAḊ ALT.

Ag so do ċruṫuġaḋ an ċeud aṫar ór' ḟásamar, eaḋon, Áḋaṁ, agus d'á ḟlioċt go Noe, agus as sin go clainn clainne Noe, go dtugṫar linn craoḃsgaoileaḋ gaċ aicme d'ár ġaḃ sealḃ Éireann go hiomlán go Noe, agus fós gaol gaċ druinge ḋíoḃ féin ré' ċéile.

Ar dtús do cruṫuiġeaḋ Áḋaṁ an seiseaḋ lá d'aois an doṁain: an cúigeaḋ bliaḋain deug do ré Áḋaiṁ rugaḋ Cáin agus a ṡiur Calmana: an deaċṁaḋ bliaḋain fiċead do ré Áḋaiṁ rugaḋ Abel agus a ṡiur Delbora: i gcionn céid agus trioċad bliaḋan do ré Áḋaiṁ rugaḋ Séṫ, do réir na n-Eaḃruiḋeaċ, aṁail léaġṫar ag Policronicon.

Ag so d'aois na n-aiṫreaċ ó Áḋaṁ go Noe, agus fad na haimsire ó Áḋaṁ go dílinn; agus geinealaċ Noe go hÁḋaṁ.

Noe, mac Laiṁiaċ, mic Matusalem, mic Enoċ, mic Iareṫ, mic Malaleel, mic Cainan, mic Enos, mic Séiṫ, mic Áḋaiṁ: óir a maireann d'éis na dílinne is do ṡlioċt Séiṫ iad uile, agus do báiṫeaḋ slioċt Cáin uile fa'n dílinn. Agus is é fad ó ċruṫuġaḋ Áḋaiṁ go dílinn, do réir na n-Eaḃruiḋeaċ, sé bliaḋna deug a's dá ḟiċid ar ṡé céad ar ṁíle; gonaḋ aire sin do ráiḋ an seanċaiḋe an rann so:—

Ceud aimsear an ḃeaṫa ḃinn, ó tá Áḋaṁ go dílinn;
Sé bliaḋna caogad, ráḋ nglé, ar ṡé céadaiḃ ar ṁíle.

Ag so mar ṫig seanċaiḋe eile leis an áireaṁ gceudna:—

Sé bliaḋna agus caoga, agus sé céad, mar ríṁim,
A's míle, mar áirṁim, ó Áḋaṁ go dílinn.

IV. 7. fiċid, H; fiṫċid, N; 20, C. 9. ċéd, C; céd, H; ċéad, N. bliaḋain, MSS. 10. Eaḃruiġioḋ, C; -ġeaċ, H. *Sic* H; leuġṫar, C; léaġṫar, N. 11. *Sic* N; d'aosaiḃ, C; H omits. naiṫrioċ, C and N. 13. ṁic, C and H; mac, N. 16. do baṫaḋ, H and N. fón, C; fá'n, H;

SECTION IV.

Of the creation of the first father from whom we have sprung, *i.e.* Adam, here, and of his race to Noah, and from that to Noah's children's children, until the genealogical account of each tribe which obtained possession of Ireland is given by us completely up to Noah : and also the kinship of each people of these same with each other.

In the beginning Adam was created, the sixth day of the age of the world : the fifteenth year of the life of Adam, Cain and his sister Calmana were born : the thirtieth year of the life of Adam, Abel and his sister Delbora were born : at the end of a hundred and thirty years of the life of Adam, Seth was born, according to the Hebrews, as is read in Polychronicon.

Of the age of the fathers from Adam to Noah, and the length of the period from Adam to the deluge; and the genealogy of Noah to Adam.

Noah was son of Lamech, son of Mathusalem, son of Enoch, son of Iared, son of Malaleel, son of Cainan, son of Enos, son of Seth, son of Adam : for it is of the race of Seth are all those who live after the deluge, and all the race of Cain were drowned under the deluge. And, according to the Hebrews, it is the length from the creation of Adam to the deluge, one thousand six hundred and fifty-six years ; it is therefore the ancient author recited this verse :—

The first period of true life, from when Adam is to the deluge;
Six years, fifty, a clear saying, on six hundred, on a thousand.

Here is how another antiquary agrees with the same calculation :—

Six years and fifty, and six hundred, as I count,
And a thousand, as I calculate, from Adam to the deluge.

ꞅan, N. 18. *Sic* C ; míle, ꞅé céaꝺ, caoᵹa, aᵹuꞅ a ꞅé, N ; 1656 bliaġna, H. 19. aꝺeiꞃ an ꝼile, H. 21. *Sic* H and N ; aimꞅiꞃ, C. 25. caoᵹaꝺ, C, &c. iꞅ, MSS.

Tig fós úġdar eile re seanċus ar an gcoṁáireaṁ gceudna :—

Deiċ gcéad bliaḋan, sé-ċéad cáin, ar ċaogaid, go sé bliaḋnaiḃ,
Mar ríṁim, is rús gan oil, ó ḋílinn go tús doṁain.

Ag so ré gaċ nduine ór' ḟás Noe i san líne díreaċ :— Áḋaṁ, trioċa ar naoi gcéad bliaḋan; Séṫ, dá ḃliaḋain deug ar naoi gcéad; Enós, cúig bliaḋna ar naoi gcéad; Cainan, deiċ mbliaḋna ar naoi g-céad; Malaleel, naoi gcéad aċt cúig bliaḋna d'á n-easbaiḋ; Iareṫ, dá ḃliaḋain, a's trí fiċid ar naoi gcéad; Enoċ, cúig bliaḋna agus trí fiċid ar ṫrí céad; Matusalem, naoi mbliaḋna, trí fiċid, ar naoi gcéad; Laiṁiaċ, seaċt mbliaḋna deug, trí fiċid, ar ṡeaċt gcéad; Noe, deiċ mbliaḋna, dá ḟiċid ar naoi gcéad.

Ag so dearḃaḋ an tseanċaiḋe ar ré gaċ ardaṫar díoḃ, amail léaġtar 'san duain darab tosaċ :—'Aṫair ċáiċ ċoimsiġ neiṁe,' ⁊c. :—

Trioċa naoi gcéad bliaḋan bán,
Saoġal Áḋaiṁ re a iomráḋ;
Deiċ mbliaḋna ris sin uile
Saoġal a ṁná mongḃuiḋe:
Saoġal Ṡéiṫ is eol dam sin,
A ḋó-ḋeug ar naoi gcéadaiḃ;
Cúig bliaḋna naoi gcéad, ro clos,
Nó go rug an t-eug Enós:
Deiċ mbliaḋna naoi gcéad, gan gráin,
Aois mic Enóis, Cainán:
Naoi gcéad aċt a cúig, go mbloiḋ,
Saoġal Ṁalaleel mór-ġloin;
Dá ḃliadain seasgad naoi gcéad,
Do Iareṫ ré ndul d'eug;

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26. file eile air an níḋ, H. 27. N adds mar a n-abair. 28. go sé mb., H and N. ar ḟé b., *al.* 29. go, H. 6., H. 30. rae, *al.* 31. tríoċat, C; trioċad, H and N. *Sic* C; bliaġain, H. 32. dég, MS. 34. *Sic* C; ḋe, N. 35. is, C, N, and H. air ṫrí céd, H. 36. *Sic* C; noi ccéd, H; omitted by N. 37. m omitted by H. 38. ḟeaċt, C and H; naoi, *al.* air, H; is, N. 40. an tseanċuiḋ, C; -ċaḋ, N; -ċaiḋe, *al.* This sentence and the following verses omitted by H. 41. leuġṫor, MS.

Yet another ancient author agrees with the same computation:—

Ten hundred years, six hundred fair, on fifty, with six years,
As I reckon, it is known without blemish, from the deluge to the beginning of the World.

Here is the age of every man from whom Noah sprang in the direct line:—Adam thirty and nine hundred years; Seth twelve years and nine hundred; Enos five years and nine hundred; Cainan ten years and nine hundred; Malaleel nine hundred but five years wanting of them; Jared two years and three score on nine hundred; Enoch five years and three score on three hundred; Mathusalem nine years, three score, on nine hundred; Lamech seventeen years, three score, on seven hundred; Noah ten years, two score, on nine hundred.

Here is the assurance of the ancient writer on the age of every patriarch of them, as is read in the poem which has for beginning:—'Father of all, Ruler of Heaven,' &c.[1]:—

Thirty (and) nine hundred fair years,
The life of Adam to be narrated;
Ten years together with all that (was)
The age of his yellow-haired wife:
The life of Seth, that is known to me,
Twelve (years) and nine hundreds;
Five years nine hundred, it has been heard,
Until death took away Enos;
Ten years nine hundred, without reproach,
The age of the son of Enos, Cainan:
Nine hundred but five, with renown,
The life of Malaleel of mighty deed;
Two years, sixty, (and) nine hundred,
To Jared before going to death;

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[1] Referred to in O'Curry's MSS. Mat., p. 163.

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duain, *sic* C and F (*f.*); duan, N. 42. *Sic* C; ċaiġ, N. *Sic* C and N. *Sic* N; niṁe, C. 43. bliaḋain, MS. trioċat, C; trioċa, F. 44. a not in C. 47. daṁ, C; ḋaṁ, N. sin, N; soin, C. 52. ṁic, MSS. 53. ar mbloiḋ, N; go mbloiḋ, C. ar ḃloiḋ, *al.* 56. re ndula dég, C (*i.e.* ria); ré ndul a ḋeug, N.

Trí céad, seasga, cúig, ro clos,
D'Enoċ ré ndul i bPárrṫas:
Naoi mbliaḋna seasgad, go mbloiḋ,
Agus naoi gcéad do ḃliaḋnaiḃ,
Is é sin an saoġal, seang,
Tugaḋ do Ṁatusalem;
Saoġal Láiṁiaċ, luaiḋtear leat,
Seaċt gcéad, seaċtṁoġa, 'sa seaċt:
Saoġal Nóe, maṁġlan a ḃloiḋ,
Caoga ar naoi gcéad bliaḋan.

67 Mar do ċonnairc Dia, 'iomorro, sliocht Séiṫ ag dul
68 tar a ṫiomna féin, mar do aiṫin díoḃ gan cumasg ná
cleaṁnas do ḋéanaṁ re sliocht Ċáin ċolaiġ, agus ná'r
70 ċoiméad siad an fógraḋ soin, do ċuir dílinn do ḃáṫaḋ
71 na ndaoine uile, acht Noe agus a ḃean d'arḃ' ainm Coba,
72 agus a ṫriar mac, Sem, Ċam, agus Iafeṫ, agus a dtriar
ban, Olla, Oliḃa, agus Oliḃana: óir níor ċumaisg Noe
74 re sliocht Ċáin, agus do ḃí sé fíreunta. Iar dtráġaḋ
75 [na] dílinne, rannais Noe trí ranna an doṁain idir a ṫrí
macaiḃ, aṁail adeir an seanċaiḋe:—

Sem ro ġaḃ i n-Asia n-áit;
Ċam go n-a ċlainn 'san Afraic;
Iafeṫ uasal agus a ṁic,
Is iad ro ġaḃ an Eoraip.

Do ċraoḃscaoileaḋ an triair mac soin ór' geineaḋ an dá ċinéal deug agus trí fiċid do ḃí ag tógḃáil an tuir.

Seaċt mic fiċead ag Sem, um Arfaxat, um Asur, um
Persius; agus is d'á ṡíol sin na hEaḃruiḋe. Trioċa mac
85 ag Cam, agus is díoḃ sin Cus agus Canaan. A cúig-deug

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59. seasgad, C and N. seasga, *al.* *Sic* in C and N. 60. gcéad, N. 63. *Sic* N; luaittior, C. 64. seaċtmoġat, C; saċtṁoḋ, N. a [deiċ] seaċt, C. sa seaċt, *al.* 65. *Sic* C and *al.*, not in N. 66. caogad, H. *Sic* C; bliaḋuin, H. 67. dol, C. 68. *Sic* C; do aṫain díoḃ, *al.*; daiṫin díoḃ, N; do aiṫin dóiḃ, H. 70. ċoiṁéid, C; ċoiṁéad, H. fógra, MSS. and H. *Sic* C (see Joyce's note); an dile, H; an dílinn, N; an díle, H 5. 32. 71. *Sic* C and N; -neaḋ, H. Coba, H and *al.*; Caba, N. 72. ṫríur, N and

Three hundred, sixty, (and) five, it has been heard,
For Enoch before going into Paradise:
Nine years sixty, with renown,
And nine hundred of years,
That is the life, glorious,
Which was given to Mathusalem;
The life of Lamech, it is mentioned to thee,
Seven hundred, seventy, and seven:
The life of Noah, pure bright his fame,
Fifty and nine hundred years.

When, indeed, God saw the race of Seth transgressing his own covenant, where he had commanded them not to make intermixture or alliance with the race of the wicked Cain, and that they had not observed that injunction, he sent a deluge to drown all the people, except Noah and his wife, whose name was Coba, and his three sons, Sem, Cham, and Japheth, and their three wives, Olla, Oliva, and Olivana: for Noah had not mixed with the race of Cain, and he was righteous. After the subsiding of the deluge, Noah divides the three parts of the world among his three sons, as the antiquary says:—

Sem took his place in Asia;
Cham with his children in Africa;
The noble Japheth and his sons,
It is they who obtained Europe.

Of the genealogical account of those three sons from whom were sprung the seventy-two tribes who were building the tower.

Twenty-seven sons had Sem, including Arphaxad, Asshur, and Persius; and it is from his seed (came) the Hebrews. Thirty sons had Cham, and of those were Cus and Canaan.

H; adtriar, C. file, H and N. 74. Some MSS. read Ċáin ċolaiġ. 75. na dilionn, H; na dílinne, N. an díle, *al.* *Sic* C (*hist.*); do roinn, H and N. ṫriur, H. 77. an Airia nait, C. In Aria nait, *al.* Airia, N. 78. in-, H; a n-, C; ann, N. Affraic, C; Aifric, N. 79. is a ṁeic, C; is a ṁic, H and N. 80. i n-Eoirip, H; an Eoirip, N. 81. 7 is uaṫa do ġ., N and *al.* This sentence is not in H. 85. is, N and H; ba, C.

86 ó Iafeṫ, agus is díoḃ sin Gomer agus Magog. Ag so
87 rann ag dearḃaḋ na gcinéal úd, do ċin ó ṫrí macaiḃ
Noe :—

Trioċa mac mín, monor ngle,
Cinsiod ó Ċam mac Noe;
A seaċt fiċead fil ó Ṡem,
A cúig deug ó Iafeṫ.

93 Ó Iafeṫ do ċinsiod mórán do luċt na hÁsia, agus luċt
94 na hEorpa uile. Do ṡlioċt Magog mic Iafeṫ luċt na
Sciṫia, agus go háiriṫe na treaḃa do ġaḃ Éire iar ndílinn
96 ria macaiḃ Míleaḋ, amail foillseoċam i ngaḃálaiḃ Éireann
97 iar ndílinn. Giḋeaḋ, cuirfeam síos ann so ar dtús, do
98 ġaḃálaiḃ Éireann ria ndílinn, do réir droinge re seanċus,
99 sul luaiḋfeam na fíor-ġaḃála do rinneaḋ uirre d'éis
dílinne.

AN CÚIGEAḊ ALT.

Do ġaḃálaiḃ Éireann ria ndílinn ann so síos.

3 I. Adeirid drong gurab iad teora hingeana Ċáin ċolaiġ
4 do áitiġ í ar dtús; gonaḋ d'á ḋearḃaḋ sin do ċuireas
5 rann as an duain darab tosaċ "Fuaras i Saltair Ċaisil"
6 ann so síos :—

Trí hingeana Ċáin ċain,
Maraon re Seṫ mac Áḋaiṁ,
Adċonnairc an mBanba ar dtús:
Is meaṁair liom a n-iomṫús.

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86. H reads amail adúḃairt an file. 87. Some MSS. read ar in roinn úd na gcinél reuṁráitte do ċin ó ṫrí, 7c. 89. trioċad, H and N; trioċat, C. monar, F and H. fiċiot, C. fiċeat, F. ffiċid, H; fiċċiod, N. fil, C; díoḃ, H, N, and F. 92. Is a, H. 93. do luċt, C; do ṫuaisceart, H, M, and N. do ṫuaisceart na hAisia, F. 94. 7 is do ṡ., H; as do ṡ., F. 96. ria, H; re, C. míliod, C. 97. H and N insert dá éis so. The rest, after Éireann, is wanting in H. ria ndílinn, F. cuirfiom, C. 98. druinge, C. 99. déis díleand, F.

Fifteen from Japheth, and of those were Gomer and Magog. Here is a 'rann'[1] certifying those kindreds to have come from the three sons of Noah:—

Thirty gentle sons, a clear fact,
Sprang from Cham, son of Noe;
Seven and twenty are from Sem,
Fifteen (are) from Japheth.

Many of the people of Asia, and the people of all Europe have descended from Japheth. The people of Scythia are of the posterity of Magog, son of Japheth, and especially the tribes who occupied Ireland after the deluge, before the sons of Mileadh, as we shall show in (relating) the invasions of Ireland after the deluge. Nevertheless, we shall set down here at first, concerning the invasions of Ireland before the deluge, according to some antiquaries, before we shall treat of the real occupation of it which was made after the deluge.

SECTION V.

Of the invasions of Ireland before the deluge down here.

I. Some say that it is three daughters of the wicked Cain who inhabited it at first, so to certify that I have set down here a verse out of the poem which commences "I found in the Saltair of Cashel":—

Three virgin daughters of Cain,
With Seth, son of Adam,
They first saw Banbha,
I remember their adventure.

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[1] *rann*, verse, stave, stanza.

V. 2. H has ꞅonn for ann ꞅo ꞅíoꞅ. 3. ꝺꞃonᵹ, C; cuiꝺ ꝺo na ꞅeanċaḋuiḃ, H; cuiꝺ aca, F; cuiꝺ acu, N. ꞇeoꞃa, C; ꞇꞃí, H and N. 4. ꝺo áiꞇiġ aꞃ ꞇúꞅ í, F. After ꞅin, H and N read aꞇá an ꞃann ꞅo, léiᵹꞇeaꞃ ꞅan ꝺuain, ⁊c. 5. leuᵹꞇaꞃ ꞅan ꝺuain, F. 6. ann ꞅo ꞅíoꞅ, not in H or F. 7. H reads, ꞇꞃí hinᵹíona ċáiḋ in Ċáin [as in translation]. 9. an ḃanba, F. aꝺ ċonaꞃc banba, H; an ḃanḃa, N. 10. meaḃaiꞃ, MSS.

Adeir leaḃar Droma Sneaċta gur ḃ' Ḃanḃa ainm na céid ingine ro ġaḃ Éire ria ndílinn, agus gurab uaiṫe gairṫear Ḃanḃa d'Éirinn. Trí ċaoga ban tángadar ann, agus triar fear: Laḋra ainm fir díoḃ, agus is uaiḋ ainmniġṫear Árd Laḋrann. Dá ḟiċid bliaḋan dóiḃ 'san inis, go dtárla galar dóiḃ, gur eugsad uile re haon-tseaċtṁain. Dá ċéad bliaḋan iar sin Éire fás, folaṁ, gan aoinneaċ beo innte, gonaḋ iar sin táinig an díle.

II. Adeirid drong eile gurab triar iascaireaḋ do seolaḋ le hanfaḋ ngaoiṫe ó'n Easpáin, go haiṁḋeonaċ; agus mar do ṫaiṫin an t-oiléan riu gur ḟillsiod ar ċeann a mban do'n Easpáin; agus iar dteaċt ar a n-ais dóiḃ go hÉirinn arís, do fearaḋ an díle dóiḃ ag Tuaiġ-Inḃir, gur báiṫeaḋ iad: Capa, Laiġne, agus Luasad, a n-anmanna. Is dóiḃ ro canaḋ an rann:—

Capa, Laiġne is Luasad grinn,
Ḃádor bliaḋain ria ndílinn,
For inis Ḃanḃa na mbáġ,
Ḃádor go calma coṁlán.

III. Adeirṫear, trá, gurab í Ceasair ingean Ḃeaṫa mic Noe, táinig innte ria ndílinn, gonaḋ dó do rónaḋ an rann:—

Ceasair ingean Ḃeaṫa ḃuain,
Dalta Saḃaill mic Nionuaill,
An ċéid ḃean ċalma ro ċinn
D'inis Ḃanḃa ré ndílinn.

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11. gor ḃó, C; go mbaḋ, H; go maḋ, F, M, and H 5. 32. Ḃanḃa, C, H 5. 32; Ḃanba, H and F. 12. uaiṫe a tá ḃ. air é. 13. tri ċaoga bean, C. H reads caogad iomorro bean tánic, 7c. trí ċaoccat bean táinicc, F. 15. bliaḋain, C. inis, H; innse, C; insi, H 5. 32; san innsi, F. 17. H reads do ḃí é. gan duine beo innte, gonaḋ aire sin ṫánic an dilionn: dílíonn, *al.* gonaḋ aire sin táinic an dilinn, F. éinneaċ, C. 19. eile aca, H. triur, H and C, but triar above. iasccaireaḋ, F; iasgairioḋ, C; iascairiḋe, H. 21. friu, F. do ḟilliodar, H; do ḟilleatar, F. mar rangatar tar a n-ais, F; mar ṫangadar, H. for, C. 23. Inbir, C

The book of Dromsneachta says that Banbha was the name of the first maiden who occupied Ireland before the deluge, and that Ireland is called Banbha from her. Thrice fifty women came there, and three men: Ladhra was the name of one of them, and it is from him Ard Ladhrann[1] is named. Two score years they were in the island, till a plague fell on them, so that they all died in one week. Ireland after that, was desert, empty, without anyone alive in it, for two hundred years till after that came the deluge.

II. Some others say that it is three fishermen who were driven by a storm of wind from Spain unwillingly; and as the island pleased them that they returned for their wives to Spain; and having come back to Ireland again, the deluge was showered upon them at Tuaigh Innbhir,[2] so that they were drowned: Capa, Laighne, and Luasad, their names. It is about them the verse was sung:—

Capa, Laighne, and Luasad pleasant,
They were a year before the deluge
On the isle of Banbha of the bays;
They were eminently brave.

III. It is said, however, that it is Ceasair, daughter of Bioth, son of Noe, who came there before the deluge, so the verse was made about it:—

Ceasair, daughter of lasting Bioth,
Foster-child of Sabhall, son of Nionuall;
The first valiant woman who came
To the isle of Banbha before the deluge.

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[1] Probably Ardamine, Co. Wexford.

[2] Ancient name of the mouth of the Bann.

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and F; innḃeir, H 5. 32. gonaḋ dóiḃ ro ċan an file an rann so, F. 24. H reads aṁail a deir an file san rann so. 28. Banḃa, C; Banba, H. for inis Banba na mban, F. gaḃsat, F. H reads na mban, and in the next line ġaḃsad. 29. bádor, C. coṁlan, H, ? for coṁlann. 30. H reads a deirid cuid aca ṫrá, MS. 31. H reads ṫanic ria ndilinn; gonaḋ aire sin ro ċan an file an rann so. conaḋ aire sin, F. 33. *Sic* H 5. 32; Nionuail, H; Manuaill, C and F. dfaġáil, C.

Maḋ áil, iomorro, a ḟios d'ḟaġbáil creud tug go hÉirinn í: Bioṫ do ċuir teaċta go Noe, d'ḟios an bfuiġbeaḋ féin agus a inġean Ceasair ionad i san áirc d'á gcaomnaḋ ar dílinn; ráiḋis Noe naċ fuiġbiḋís. Foċtais Fionntain an gceudna, agus ro ráiḋ Noe naċ fuiġbeaḋ. Téid Bioṫ, Fionntain, Laḋra agus an inġean Ceasair i gcómairle iaraṁ. "Déantar mo ċómairle-se liḃ," ar Ceasair. "Doġéantar," ar siad. "Maiseaḋ," ar sise, "tabraiḋ láiṁḋia ċugaiḃ, agus aḋraiḋ ḋó, agus tréigiḋ Dia Noe." Iar sin tugsad láiṁḋia leo, agus adúḃairt [an láiṁḋia] riu loingeas do ḋéanaṁ, agus triall ar muir: giḋeaḋ níor b'ḟeas dó cá tráṫ do ṫiocfaḋ an díle. Do rinneaḋ long leo, as a haiṫle, agus téiḋid ar muir. Is é líon do ċuadar innte triar fear, eaḋon, Bioṫ, Fionntain, agus Laḋra:—Ceasair, Barrann, agus Balba, agus caoga inġean i maille riu. Seaċt mbliaḋna agus ráiṫe ḋóiḃ ar muir, gur ġabsad cuan i nDún na mBárc i gcríċ Ċorca Ḋuiḃne, an cúigeaḋ lá deug d'eusga, aṁail adeir an seanċaiḋe:—

Is ann do ġabadar port
Ag Dún na mBárc, an bantraċt,
I gCúil Ċeasraċ i gCríċ Ċairn,
An cúigeaḋ deug Dia Saṫairn.

Agus dá ḟiċid lá ria ndílinn sin aṁail adeirṫear:—

Dá ḟiċit lá ria ndílinn,
Táinig Ceasair i n-Éirinn,
Fionntain, Bioṫ, is Laḋra luinn,
Is caoga inġean áluinn.

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37. d'ḟios, C. dá ḟiafraiġe ḋé, H. teaċta do ċuir B. go N. da ḟiarfaiḋe, F. an bfuiġbioḋ, C. 38. H reads air an dilinn, a duḃairt Noe naċ ffuiġeaḋ iná a inġion, and omits the next sentence. 39. naċ fuiġbiḋís, C. do ḟiarfaiḋ F., F. 40. téid, H reads do ċuaiḋ. 43. doġeuntor ol siad, C. do déantar ar iadsan, H. ol, C. 44. leis. 45. Words in brackets from H 5. 32. liḃ, F. sin, H. H omits. 46. nír ḃo feas dó, F. 47. gá, C, F, and H. dilionn, H. riu, C. 48. tiaġuid, C; téid, H. téidsiad ar muir, F. for muir, C; air muir, H. For innte, F and H read ann, and omit triar fear. 50. caogat, C; caogad, H. caocca inġean, F. mar aon riu, H. 51. for, C. ġabadar, H. 53. seanċuiḋ, C; file, H and F. 54. is, H;

If one should wish, indeed, to obtain knowledge what brought her to Ireland :—Bioth had sent a messenger to Noe, to know whether he himself and his daughter Ceasair would obtain a place in the ark to save them from the deluge; Noe says they should not get (that). Fionntain asks the same, and Noe says he should not get it. Whereupon Bioth, Fionntain and the maiden Ceasair go to consult. "Let my advice be followed by you," says Ceasair. "It shall be done," say they. "Well then," says she, "take to ye an idol, and adore him, and forsake the God of Noe." After that they brought with them an idol, and the idol told them to make a ship, and put to sea: although he did not know what time the deluge would come. A ship was fitted, accordingly, by them, and they went to sea. Those who went into it were three men, namely, Bioth, Fionntain, and Ladhra: (also) Ceasair, Barrann, and Balbha, and fifty maidens along with them. Seven years and a quarter for them on the sea, until they put into port at Dún na mbarc,[1] in the district of Corca Dhuibhne,[2] the fifteenth day of the moon, as the antiquary says :—

It is there they took harbour
At Dún na-mbarc, the female company,
In Cúil Ceasrach, in the district of Carn,[3]
The fifteenth, (being) Saturday.

And that was forty days before the deluge, as is said :—

Two score days before the deluge,
Ceasair came into Ireland,
Fionntain, Bioth, and Ladhra fierce,
And fifty beautiful maidens.

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[1] Probably Dúnnamark near Bantry (Joyce). [2] Corkaguiney, Co. Kerry: O'Donovan and O'Mahony think Corca Luighe is the name intended here, which is in West Cork. [3] Not satisfactorily identified: Carn Uí Néid is Mizen Head: see p. 130, and Joyce.

as, C. 56. a ccúil Ceasra, F; a gcúil, C; i ccúil, H. 58. *Sic* C; aṁail adeir an file, H 5. 32. H reads dá ḟiċit lá ria ndilinn ṫánic Ceasair i n-Eirinn, do réir an ḟileaḋ. tainic, F; ṫánic, H. 61. ón lind, F; ó'n linn, H. 62. is caogad, C and H. aoiḃinn, H.

[Tig file eile leis an niḋ gceudna mar a n-abair 'san rann so :—

Do luiḋ a n-oir Ceasair,
Ingean Beaṫa an bean,
go n-a caogaid ingean,
agus go n-a triar fear.]

Luċt [aon] loinge do ḃádar ar an eaċtra soin go Dún na mbárc. Táinig Ceasair, ⁊ líon na loinge sin i dtír ann sin [mar atá caoga ban ⁊ triar fear, .i. Bioṫ ⁊ Fionntain ⁊ Laḋra, amail a dubramar]. Fá hé an Laḋra soin ro ráiḋriom ceud ṁarḃ Éireann, do réir na droinge adeir ná'r ġaḃsad luċt ar biṫ Éire ria ndílinn aċt Ceasair agus an drong táinig lé; agus is uaiḋ ainmniġtear Árd Laḋrann. Ó Bioṫ ainmniġtear Sliaḃ Beaṫa, ó Ḟionntain ainmniġtear Feart Fionntain ós Tultuinne i nDúṫaiġ Araḋ, láiṁ re loċ Deirgḋeirc; ó Ċeasair ainmniġtear Carn Ceasraċ i gConnaċtaiḃ. Triallaid as sin go Bun Suaiṁne, eaḋon, Cumar-na-dtrí-n-uisge, áit a ḃfuil suaineaṁ Siuire agus Feoraċ agus Bearḃa. Rannaid ann sin a gcaoga ingean i dtrí rannaiḃ eatorra. Rug Fionntain Ceasair leis, agus seaċt mná deug i maille ria: rug Bioṫ Barran leis, agus seaċt mná deug eile 'na farraḋ: agus rug Laḋra Balḃa, go sé mnáiḃ deug mar an gceudna leis, go ráinig Árd Laḋrann, go ḃfuair bás ann. Fillis Balḃa agus a sé mná deug go Ceasair arís. Cuiris Ceasair sceula go Bioṫ. Tig Bioṫ d'ḟios Ḟionntain, gur roinnsiod na sé mná deug soin leaṫaċ eatorra. Rug Bioṫ a ċuid féin díoḃ leis go Sliaḃ Beaṫa i dtuaisceart Éireann, agus

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63. Tig: this line and the following verse are in H and H 5. 32, not in F or C. 66. in bean, *al.* 69. From Luċt to ann sin, not in H. Sixteen words from H 5. 32 and F, not in C or H; caoga ban, F. for, MS. luinge, C. 72. F and H read is ó'n Laḋra [sin] atá árd Laḋronn, ⁊ isé céad ṁarḃ Eirionn é, do réir na droinge a deir nár ġaḃ luċt air biṫ Éire ria ndílinn aċt Ceasair ⁊ an drong ṫánic léi. Ceassair, F. 76. ó Beaṫaiḋ goirṫior, H. a nduiṫce araḋ, C; i nduiṫce áraḋ, H. *Sic* C and H 5. 32. 79. bun suainṁe, F and H. 80. suaineaṁ, C; suainioṁ, F. 81. feoire, C and F; eoire, H. 82. inġean, *sic* C (contracted). an caocca inġean, F; an caoga

Another poet agrees with the same thing, where he says in this verse:—

> **Ceasair set out from the east—**
> **Daughter of Bioth was the woman—**
> **With her fifty maidens,**
> **And with her three men.**

A ship's company were on that expedition to Dún na mbarc: Ceasair, and her ship's lading, came to land there; namely, fifty women and three men, *i.e.* Bioth and Fionntain, and Ladhra, as we have said. It was that Ladhra, as we have said, who was the first dead person of Ireland, according to the folk who say that no people at all occupied Ireland before the deluge, but Ceasair and those who came with her. And from him is named Ard Ladhrann.[1] From Bioth Sliabh Beatha[2] is named; and from Fionntain is named Feart Fionntain over Tultuinne[3] in Duthaigh Aradh,[4] near to Loch Deirgdheirc.[5] From Ceasair is named Carn Ceasrach in Connacht. They proceed thence to Bun Suaimhne, *i.e.* Cumar na dtri-n-uisge,[6] where is the junction of Suir and Nore and Barrow. There they share their fifty women in three parts among them. Fionntain took Ceasair with him, and seventeen women along with her. Bioth took Barrann with him, and seventeen other women in her company: and Ladhra took Balbha with sixteen women likewise with him, till he reached Ard Ladhrann, and died there. Balbha and her sixteen women return to Ceasair again. Ceasair sends tidings to Bioth. Bioth comes to acquaint Fionntain, so that they shared those sixteen women equally between them. Bioth brought his own share of them with him to Sliabh Beatha in the north of Ireland, and it was

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[1] See p. 138. [2] Near Monaghan. [3] Tonntinna, a hill near Killaloe.
[4] The barony of Ara, Co. Tipperary. [5] Loch Derg. [6] See note 107.

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inġion soin, H 5. 32; an caoġad inġion, H. 86. fuair féin bás ann sin, H. fillis, C and F; filleas, H; tillis, *al.* 87. do riḋer, C; arís, F, H, and *al.* *Sic* C and F. Cuireas, H. 88. drioss, F. 89. H omits eatorra. go rug b. a leaṫ féin leis, H. rucc, F.

91 níor ċian ar a haiṫle gur eugastair ann. Dála na mban
92 so ḃeaṫa, tigid d'ḟios Ḟionntain iar sin, giḋeaḋ, teiċis
93 Fionntain rómpa i Laiġniḃ, tar Ḃun Suaiṁne, tar Sliaḃ
gCua, i gCeann Feaḃrad Sléiḃe Caoin, agus láiṁ ċlé re
Sionainn soir go Tultuinne, ós Loċ Deirġdeirc. Téid
Ceasair go n-a bantraċt go Cúil Ceasraċ i gConnaċtaiḃ,
97 gur ḃris a croiḋe tre ḃeiṫ i n-iongnais a fir, agus tré eug
a haṫar agus a bráṫar; agus ní raiḃe uaiṫe go dílinn
99 ann sin aċt sé láiṫe. Gonaḋ d'á ḋeiṁniuġaḋ sin do
ráiḋeaḋ an rann so:—

1 Is iad sin—iar n-uair ḃfeaċta—
a n-oiġeaḋa, a n-imṫeaċta;
ní raiḃe aċt seaċtṁain namá,
Uaṫa gus an gceaṫraċa.

IV. Bíoḋ a ḟios agat, a léaġṫóir, naċ mor stáir ḟírinniġ
6 ċuirim an gaḃáil seo síos, ná aon ġaḃáil d'ár luaiḋeamar
7 go ró so; aċt do ḃríġ go ḃfuaras scríoḃṫa i sein-leaḃraiḃ
8 iad. Agus fós ní ṫuigim cionnus fuaradar na seanċaḋa
9 sceula na ndrong adeirid do ṫeaċt i n-Éirinn ria ndílinn,
10 aċt munab iad na deaṁain aerḋa do ḃíoḋ 'na leannánaiḃ
11 síḋe aca re linn a mbeiṫ págánta tug dóiḃ iad: nó munab
12 i leacaiḃ cloċ fuairsiod scríoḃṫa iad iar dtráġaḋ na dí-
13 linne, dámaḋ fíor an sceul; óir ní ionráiḋ gurab é an
14 Fionntain úd do ḃaoi rés an dílinn do ṁairfeaḋ d'á héis,
do ḃríġ go ḃfuil an Scrioptúir 'na aġaiḋ, mar a n-abair

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91. For 7 níor ċian, 7c., H reads 7 fuair ḃioṫ bás ann sin. From Éireann to dála, omitted in F: H reads dála na bantraċta do ḃí ag ḃioṫ. dála an ḃantraċta, F. 92. iar sin, H reads iar n-eug do ḃioṫ. iar nécc, F. Teiċis, F and C; teiṫis, *al.*; teiṫeas, H. 93. H omits after Laiġniḃ. F reads tar bun suainṁe, .i. tar ċumar, 7c. 97. 7 do ḃris, H and F. F, H, and *al.* add innte. H. and *al.* read i n-éagmais a fir: aneccmais a fir, F. 99. sé lá, H. F and H read gonaḋ aire sin a deir an file an rann so. 1. beaċta, H., feaċta, F. a n-oireaċta, *al.?* 4. uaṫaiḃ, F and H. gceaṫraċá, C and H 5, 32; gus an cceaṫraċa, F. na, *al.* 6. F and H have Ceasraċ before síos. e n-ġaḃáil, C; aonġaḃáil oile, F. H has eile after gaḃáil. 7. *Sic* in H, 5, 32; H also reads dar luaiḋeamar go ro so; go ró so, F; dar luaiḋriom

not long afterwards until he died there. As for these women of Bioth, they come to Fionntain after that. Howbeit, Fionntain flies before them from Leinster, across Bun Suaimhne, across Sliabh gCua[1] into Ceann Feabhrad[2] of Sliabh Caoin, and with left hand towards the Shannon east to Tultuinne over Loch Deirgdheirc. Ceasair goes with her female company to Cúil Ceasrach[3] in Connacht, till her heart broke through being in estrangement from her husband, and through the death of her father and of her brother: and there were not then from her to the deluge but six days. So to attest that, this verse was spoken :—

> It is those—after appointed time—
> Their deaths, their proceedings;
> There was not, but a week alone,
> From them to the forty (days' rain).

IV. Know, O reader, that it is not as genuine history I set down this occupation, nor any occupation of which we have treated up to this; but because I have found them written in old books. And, moreover, I do not understand how the antiquaries obtained tidings of the people whom they assert to have come into Ireland before the deluge, except it be the aerial demons gave them to them, who were their fairy lovers[4] during the time of their being pagans; or unless it be on flags of stones they found them graven after the subsiding of the deluge, if the story be true: for it is not to be said that it is that Fionntain who was before the deluge who would live after it, because the Scripture is against it, where it says that

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[1] In Co. Waterford. [2] Now Seefin, near Kilfinane. [3] In Co. Roscommon.
[4] *Leanán-Síthe*, a fairy follower, *vulgo Lenaunshee*.

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go so, C. H has scrioḃṫa róṁam. 8. seanċaḋa, H; seanċuiḋe, C. 9. adeirit, C. H reads na scéala so air an droing ṫánic i n-Éirinn roiṁ an dilinn. 10. aieurḋa, MS.; aerḋa, F and H. 11. síṫe, F, C, and H. 12. fuaradar, H, na dílinne, F. 13. H omits dámaḋ, 7c., but F has these words. sgél, C and F; *sic* C and F; inráiḋte, H. 14. do ḃaoi, C; do ḃí, H and F. résan, C; riasan, F. H adds ann.

naċ deaċaiḋ do'n droing daonna gan báṫaḋ, aċt oċtar na háirce aṁáin, agus is follus ná'r ḋíoḃ sin éirean. Is neiṁḟíor an suiḋiuġaḋ atá ag droing do ṡeanċaḋaiḃ ar Ḟionntain do ṁarṫain re linn dílinne, mar a n-abraid gur ṁairsiod ceaṫrar i gceiṫre háirdiḃ an doṁain re linn na dílinne, mar atá Fionntain, Fearón, Fors, agus Anndóid. Giḋeaḋ, a léaġṫóir, ná meas gurab í so ceudfaiḋ na muinntire is úġdarḋa 'san seanċus. Uime sin, cuiriḋ úġdar d'áiriṫe an niḋ so roṁainn i laoiḋ, d'á ḟoillsiuġaḋ naċ tig sé le fírinne an ċreidiṁ a ráḋ go mairfeaḋ Fionntain nó ceaċtar do'n triar eile iar ndortaḋ dílinne, agus roimpe. Ag so an laoiḋ :—

Anmann ceaṫrair ceart ro ċinn,
Do ḟágaiḃ Dia fo ḋílinn
Fionntain, Fearón, Fors caoṁ cóir,
Agus Anndóid mac Eaṫóir.
Fors i n-oirṫear ṫoir do ḋliġ;
Fearón re huarḋa an éiriḋ;
Fionntain re fuineaḋ go beaċt,
Agus Anndóid re deisceart.
Gé áirṁid seanċaḋa sin,
Ni áirṁeann Canóin cuḃuiḋ,
Aċt Noe do ḃí i n-áirc 's a ċlann,
'S a mná fuair caoṁna a n-anman.

Is tuigṫe as sin naċ ceudfaiḋ ċoitċeann do na seanċaḋaiḃ uile aon díoḃ so do ṁarṫain d'éis dílinne: giḋeaḋ, dá n-abraḋ aon tseanċaiḋe, mar ċaoṁna ar ċlaonaḋ an ċreidiṁ, gur báiṫeaḋ Fionntain fear mar ċáċ fó'n dílinn,

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16. daonna, F; ḋaonḋa, H. oċtor, C; oċtar, F. 17. aḃáin, C; aṁáin. F. éirion, C. F and H read 7 ní ḋíoḃ sin Fionntuinn. Is, as, MS. and H. 18. neiṁḟírinneaċ; H. *sic*, H. ṡeanċuiḋiḃ, C. 20. ṁaireadar, H and F. hárdaiḃ, H; a cceaṫra háirdiḃ, F. 22. leuġṫóir, C; leiġṫeoir, H; léġṫóir, F. 23. na droinge, H and F. as, MS. 24. d'airiġṫe is an seanċus, H. 25. naċ ttig, H; tticc, F. 26. ceaċtar, F, H, and *al.*; neaċtar, C. oile, C. and F. F and H read iar ndortaḋ na dílionn, and omit 7 roimpe. 28. anma, H and *al.* 29. do ḟáccaiḃ Dia fa dílinn, F. 33. *Sic* C and F; i n-éiriḋ, H. 34. *Sic* F; fuinioḋ, C and H; co beaċt, F.

there did not escape of the human race, without drowning, but the eight persons of the ark alone, and it is clear he was not of those. The argument is unsound which some antiquaries have concerning Fionntain to have lived during the deluge, where they said that there lived four in the four quarters of the world during the time of the deluge, namely, Fionntain, Fearon, Fors, and Andoid. However, think not, O reader, that this is the opinion of the people who are most authoritative in history. Therefore, a certain author sets this thing before us in a poem, to show that it does not accord with the truth of the faith to say that Fionntain or any of the other three should live after the pouring forth of the deluge and before it. Here is the poem:—

The names of four—in right resolved—
Whom God left (safe) throughout the deluge,
Fionntain, Fearon, Fors, just, gentle,
And Andoid, son of Eathor.
Fors in the eastern land, east, was allowed;
Fearon for [northern] coldness (in need) of clothing;
Fionntain for the west limit fairly
And Andoid for the southern part.
Though antiquaries record that,
The just canon[1] does not record
But Noe who was in the ark, and his children,
And their wives, who obtained protection of their lives.

Whence it is understood that it is not the common opinion of all the antiquaries, any of these to have lived after the deluge: however, if any antiquary should say, as a safeguard against perverting the faith, that Fionntain, a man like the rest, was drowned under the deluge, and that he was revived

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[1] Of Scripture.

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36. seanċuiḋe, C. 37. airṁionn, C; cuḃaiḋ, H. 39. a nmann, 7c., C. 41. H reads Fionntuin no an triar eile do luaiḋeamar do ṁarṫuin re ḋortaḋ na dílinne 7 d'á héis. 42. *Sic* C. F and H reads mar ċaoṁnaḋ air ḃréig, gur baṫaḋ F. mar aon le cáċ, fán ndilinn, 7 go ndearnaḋ Dia aiṫḃeoḋaḋ air. 43. gur báiṫeaḋ Fionntain mar aon le cáċ fán dílinn, F.

agus gur haiṫbeoḋuiġeaḋ é le Dia, d'á éis sin, do ċaoṁna agus do ċoiméad imṫeaċta na sean, go n-a sceulaiḃ, go haimsir Ṗádraic, agus iar sin go haimsir Ḟinnéin Maiġe Bile; ní ṫuigim cionnus buḋ féidir a ċoiṁ-ionganṫaċ so do níḋ do ceilt ar feaḋ na hEorpa, agus a ṁionca, re linn Ḟinnéin, agus ó sin i leiṫ, do ċuadar drionga dearsgnuiġṫe do ḋiaḋairiḃ agus d'ḟeallsaṁnaiḃ, agus mórán do ḋaoiniḃ eolċa eagnuiḋe eile a hÉirinn so ċríoċaiḃ oirrḋearca Eorpa do ṁúnaḋ cléire agus coiṁtionól, agus do ṫeagasg scol gcoitċeann: agus a ráḋ naċ biaḋ ar a lorg deisciobal éigin le' ḃfúiġfiḋe laoiḋ nó litir i n-a mbiaḋ luaḋ nó iomraḋ ar Ḟionntain, agus a ṁionca do sgríoḃadar neiṫe eile atá re n-a ḃfaicsin indiu; agus fós naċ faicim iomraḋ air i bpríṁleaḃraiḃ barántaṁla; agus saoilim, d'á réir sin, naċ fuil aċt finnsceul filiḋeaċta i san stáir d'ḟaisnéiḋfeaḋ Fionntain do ṁarṫainn ria ndílinn, agus 'na diaiḋ. Giḋeaḋ, ní abraim naċ raiḃe duine críonna cianaosda ann ria dteaċt Ṗádraic go hÉirinn, agus gur ṁair sé iomad do ċéadaiḃ bliaḋan, agus gaċ níḋ buḋ cuiṁneaċ leis gur ḟaisnéiḋ do Ṗádraic é; agus fós gaċ beuloideas d'á ḃfuair ó n-a sinnsearaiḃ ar na haimsearaiḃ do ċuaiḋ roiṁe: agus measaim go raiḃe a ṡaṁail sin do ṡeanóir ann d'á ngairṫí Tuan mac Cairill do réir droinge re seanċus, agus do réir droinge eile Roanus, eaḋon Caoilte mac Rónáin, do ṁair tuilleaḋ agus trí céad bliaḋan, agus do noċt mórán

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44. le for do, H. 45. sgéol, F; scéal ⁊ imṫeaċta, H. 46. ⁊ d'á éis sin, H. 47. éidir, C. 48. ní, C; níḋ, H. do ċeilt feaḋ na hEorpa, F. 49. ó sin a le, C; ille, H; ⁊ o ṡoin alle, F; *sic*, H and *al.* dearsgaiġṫe, F and C. 50. *Sic* F. feallsoṁnaiḃ, C. mórán, eolċa, not in H or F. 51. a hÉirinn, not in H or F. 53. go coitcionn, F. naċ biaḋ, H and F; naċ beiṫ, C. (*i.e.* naċ mbeiḋeaḋ). ar lorcc, F. éiccin, F. 54. le ffuiġfiḋ, H; le ffuiġti, F. na mbeiṫ, C and F; 'n-a mbeiṫ, H. 55. atá re a ffaiccsin aniu, F. 56. H reads iomraḋ air Ḟionntain. 57. i bpríṁleaḃar barántaṁail air biṫ. 58. finnsgél filiḋeaċta, F. 59. F and H read 'san ffionntuinn úd luaiḋtear do ṁarṫuin rés an dílinn ⁊ d'á héis. do aisnéiḋfioḋ, C. 60. ré, MSS.; (for ria) re tteaċt, C;

by God after that, to save and to keep the proceedings of the ancients, with their stories, to the time of Patrick, and after that to the time of Finnian of Magh Bile;[1] I do not understand how it would be possible to conceal throughout Europe so wonderful a thing as this, [seeing] the frequency, during the time of Finnian, and from that forth, [with which there] went accomplished parties of divines and philosophers, and many of other learned wise people from Ireland through the principal countries of Europe to instruct the clergy and congregations, and to teach public schools; and (yet) to say that there would not be [in their track] after them some disciple by whom would be left a poem or a letter in which there would be a mention or a narrative concerning Fionntain; and [considering also] the frequency that they wrote other things which are now to be seen, and, moreover, that I do not see any narrative about him in their chief authentic books: and, accordingly, I think that there is nothing but a poetical romance in the history which would relate Fionntain to have lived before the deluge and after it. However, I do not say that there was not a very aged and wise man before the coming of Patrick to Ireland, and that he lived many hundred years, and that he related to Patrick everything which he remembered, and moreover every tradition which he had got from the ancestors concerning the times which had elapsed before him: and I think that there was his like of an elder, who was called Tuan son of Caireall according to some antiquaries, and according to others Roanus, that is Caoilte son of Rónán, who lived more than three hundred years, and who made known to Patrick much of antiquity, as

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[1] *i.e.* Movilla, in Co. Down, seat of a famous religious establishment.

re tteaċt, H. 61. ré, C. an duine sin, F and H. 62. leis féin, H. bliaḋan, MS. gaċ ní ba cuṁain leis féin, F. 63. aisneiḋ, C; ḟaisnéis, H; aisneis, F. béaloideas, F; beóloidios, C. 64. do ċaiḋ, H, 5, 32, and C; do ċuaiḋ roiṁe féin, H and F. 65. saoilim, F and H. 66. druinge, C. 68. trí céad bliaḋan, C; bliaḋain, F.

seanċusa do Ṗádraic, aṁail is follus i n-Agallaiṁ na Seanórаċ; agus is ar Ċaoilte is cóir Roanus, nó Ronánus do ṫaḃairt. Óir ní léaġtar i leaḃar ar ḃioṫ do ṡeanċus Éireann, go ngairṫí Roanus nó Ronánus d'Ḟionntain; aċt giḋ air do ḃeir Cambrens, mar gaċ bréig eile d'á ċlaoinṡeanċus, é: agus aṁail do ċuir-sean 'Roanus' sios i n-a ċroinic i n-áit 'Ronánus,' scríoḃaiḋ gaċ aon do na Nua-Ġallaiḃ scríoḃas ar Éirinn 'Roanus' ar lorg Cambrens mar ainm ar Ḟionntain, do ḃríġ gurab é, Cambrens, is tarḃ tána dóiḃ le scríoḃaḋ saoiḃ-ṡeanċusa ar Éirinn, ar an aḋḃar naċ fuil a ṁalairt do ṫreoraiḋe aca. Is córaiḋe a ṁeas gurab ar Ċaoilte doḃeirṫear Ronánus, mar ċuirid sean-úġdair sios idir oibreaċaiḃ Ṗádraic gur scríoḃ sé 'Historia Hiberniae ex Roano seu Ronáno': is é, iomorro, sloinneaḋ an úġdair is gnáṫ do ċur ós cionn gaċ oibre d'á scríoḃann neaċ, mar is follus do gaċ léaġṫóir ċleaċtas úġdair do léaġaḋ.

Agus ní fíor do Hanmer i n-a ċroinic mar adeir gurab mór an meas atá ag Gaeḋealaiḃ ar sceulaiḃ Ḟionntain, d'á ngaireann seisean 'Roanus,' mar adeirid gur folċaḋ fa ḋílinn é, agus gur ṁair 'n-a ḋiaiḋ tuilleaḋ agus dá ṁíle bliaḋan go rug ar Ṗádraic, agus gur ġaḃ baisdeaḋ uaiḋ, agus gur noċt iomad seanċusa dó, agus go ḃfuair bás i gcionn bliaḋna iar dteaċt Ṗádraic i n-Éirinn, agus gur haḋnaiceaḋ láiṁ re Loċ Riḃ i n-Ur-Ṁúṁain é, mar a ḃfuil teampoll ar n-a ainmniuġaḋ, nó ar n-a ḃeannuġaḋ i n-a ainm, agus go ḃfuil fós ar n-a ainmniuġaḋ i measg naoṁ Éireann. Giḋeaḋ, is follus naċ duḃairt seanċaiḋe riaṁ, agus fós naċar ḟágaiḃ scríoḃṫa an níḋ seo adeir Doċtúir Hanmer. Óir atáid triar re a luaḋ ann so i rioċt aon

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69. Seven words after Pádraic, in C and F; omitted by H. 71. leuġṫar, C; leaġṫar, H; a leaḃor, MS. san ḃioṫ, H. 72. aċt giḋ, H (gé); ciḋ, C. 74. do ċuir-sion, C, F, and H; *sic*, C and F. 78. saoiḃṡeanċuis air é., H. 79. naċ ffuil, F. treoruiġe, C. 83. slonnaḋ, F. ċor, C; ċur, F. 84. Da for do, C and F. leuġṫóir, C and F; leaġṫoir, H. 85. leuġaḋ, C and F. 87. gaoiḋiolaiḃ, C; gaoiḋelaiḃ, F. 88. dá ngairionn, C; dá

is evident in the "Dialogue of the Ancients"; and it is [on] Caoilte that it is right to call Roanus or Ronanus. For it is not read in any book of the history of Ireland that Fionntain was called Roanus or Ronanus: Even though it is on him Cambrensis puts the name like every other lie of his partial history, and as he set down Roanus in his chronicle in place of Ronanus, every one of the new Galls who writes on Ireland, writes Roanus, in imitation of Cambrensis, as a name for Fionntain, because it is Cambrensis who is as the bull of the herd for them for writing the false history of Ireland, wherefore they had no choice of guide. It is the more right to think that it is to Caoilte Ronanus is given, since ancient authors set down among the works of Patrick that he wrote "A History of Ireland, from Roanus or Ronanus": it is, indeed, the surname of the author which it is the custom to put over the head of every work which anyone writes, as is clear to every reader who practises reading authors.

And it is not true for Hanmer in his chronicle, where he says that the Gaels hold in great esteem the stories of Fionntain, whom he himself calls Roanus, where they say that he was hidden from the deluge, and that he lived after it more than two thousand years till he met with Patrick, and that he received baptism from him, and that he made known to him much of antiquity, and that he died at the end of a year after the coming of Patrick into Ireland, and that he was buried beside Loch Ribh in Urmhumha,[1] where there is a church named or dedicated in his name, and, moreover, that he is named among the saints of Ireland. Nevertheless, it is clear that an antiquary never said, and also that he never left written this thing Dr. Hanmer says. For there are three persons being mentioned here in the guise of one man,

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[1] *Vulgo* Lough Ree in Ormond, an expansion of the Shannon.

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nᵹoiꞃionn, H and F. 89. ꝼo, F and C; ꝼá H. ꝺá ṁile bliaḋan, C. 92. ꞇoiᵹ̇ioċꞇ, C; ꞇoíᵹ̇eaċꞇ, H; ꞇeaċꞇ, F. 94. H omits aꞃ n-a a., nó. 95. ꝼóꞅ, F and H have ꞅé. 96. H omits éiꞃeann. 98. ꞇꞃiúꞃ, C and F; ꞇꞃiuꞃ, H.

duine, mar atá Fionntain, d'á ngaireann Cambrens Roanus, .i. Caoilte mac Rónáin do baisdeaḋ lé Ṗádraic agus tug iomad seanċusa ḋó; agus Ruaḋan, d'ár beannuiġeaḋ Loṫra i n-Ur-Ṁúṁain, láiṁ re Loċ Deirgḋeirc, agus ní láiṁ re Loċ Ríḃ atá mar adeir Hanmer; agus Tuan mac Cairill. Ní leanfam níḋ-sa-ṁó do ḃreugaiḃ Hanmer, nó an ḃaránta atá aige: agus fós measaim gurab i riocht an focail seo Rónánus do scríoḃ Cambrens 'Roanus' ar dtús, agus gur ḟágaiḃ gan leasuġaḋ ag a lorgairiḋiḃ ó sin i leiṫ é.

AN SEISEAḊ ALT.

I. Do'n ċeud ġaḃáil do rinneaḋ ar Éirinn ann so.

Do réir droinge do na seanċaḋaiḃ táinig óglaoċ do ṁuinntir Nin mic Béil (d'ár ḃ'ainm Aḋna mac Beaṫa) d'ḟios na hÉireann, i dtimċioll seaċt ḃfiċid bliaḋan d'éis dílinne, giḋeaḋ ní fada an cóṁnuiḋe do rinne innte. Luiḋ ar gcúl d'ḟaisnéis an oiléin ad-ċonnairc d'á ċoiḃneasaiḃ, agus páirt nó méid éigin d'ḟeur na hÉireann leis, amail léaġtar i san duain darab tosaċ, 'Fuaras i Saltair Ċaisil,' 7c. [ag so mar adeir an duain]:—

Aḋna mac Beaṫa go gcéill,
Laoċ do ṁuinntir Nin mic Béil,
Táinig i n-Éirinn d'á fiss,
gur bean fér i ḃfiḋ-inis:
Rug leis lán a ḋuirn d'á fér,
Téid for gcúl d'innisin sgél,
Is í sin gaḃáil ġlan ġrinn,
Is girre seal fuair Éirinn.

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99. F and H insert aṁáin. da ngairionn, C; da ngairmionn, F. 1. H has 7 for .i. here. 4. F and H read mar adeir H. atá; giḋeaḋ, 7c., and omit Tuan mac Cairill. 5. níso ṁó, C; níosa ṁó, H and F. 7. ar tús, C and F; air ttús, H. gor ḟágaiḃ, C; gur ḟáccaiḃ, F. 8. ale, C; a ḟoin ille é, H; ó ḟoin ale é, F.

VI. I. 1. *Sic* F; rinnioḋ, C. 2. seanċuiḋiḃ, C; seanċaḋaiḃ, F; seanċaḋuiḃ, H. F and H read an ċéad ġaḃáil do rinneaḋ uirre d'éis dilionn, 7c., arrange this section differently, but with no important discrepancy, and include the verses. 3. ṁic, C; ṁac, C. 4. seaċt ḃfiċit bliaḋan, C. 5. rinne, C has róine here. 6. for gcúl, C. dia, C. 7. d'fér, C. 8. isin duain, C; san duain, H. 9. Six words in

namely, Fionntain, whom Cambrensis calls Roanus, *i.e.* Caoilte, son of Rónán, who was baptised by Patrick, and gave much of ancient record to him; and Ruadhan, to whom Lothra in Urmhumha was dedicated (it is beside Loch Deirgdheirc and not, as Hanmer says, beside Loch Ribh): and Tuan, son of Caireall. We shall not follow any more of the lies of Hanmer, or of the authority he has. Moreover, I think that it is instead of this word Ronanus Cambrensis wrote Roanus at first, and that it was left without amendment by his followers from that forward.

SECTION VI.

I. Of the first occupation that was made on Ireland here.

According to some antiquaries, there came a youth of the family of Nin son of Bél (whose name was Adhna son of Bioth) to spy Ireland about seven score years after the deluge. However, it was not long the stay he made in it. He went back to give an account of the island he had seen, to his neighbours, and with him a part or certain bulk of the grass of Ireland, as is read in the poem (to which is) beginning, "I found in the Saltair of Caiseal," &c.[1] [Here is what the poem says.]

Adhna, son of Bioth, with prophecy (?)[2]
A warrior of the family of Nin son of Bél,
Came into Ireland to explore it,
So that he plucked grass in wood island[3]:
He brought with him the full of his fist of its grass,
He goes back to tell the news:
That is the clear complete possession,
Shortest in duration which occupied Ireland.

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[1] *i.e.* Cashel. [2] *Or* guided by an oracle (?). [3] *i.e.* Ireland: this probably has reference, as O'Mahony conjectures, to an ancient usage observed in taking possession of land.

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brackets from H and F. 11. Nín ṁic Péil, H. 12. Firr, F; fir, C. 13. fér, C and F; féar, H. 15. for gcúl, C; do ċuaiḋ da ṫiġ, F; d'á ṫiġ, H. sgél, C; scéal, H. 17. giorra, F and H. F reads is at timċeall ṡeaċt ffiċid bl. d'éis dílinne innistear an teaċtaire úd do ṫeaċt i n-Éirinn, giḋeaḋ, 7c. ṫimċioll; ffiċid: bliaġain: ṫoiġeaċt, H.

Giḋeaḋ, ní ṁeasaim go ndleaġair gaḃáil do ṫaḃairt ar eaċtra an ḟir seo, do ḃríġ naċ déarna sé cóṁnuiḋe innte: agus uime sin gurab í gaḃáil Ṗarṫolóin ceud ġaḃáil is córa d'áireaṁ uirre d'éis dílinne.

II. Do'n ċéid ṗríoṁ-ġaḃáil do rinneaḋ ar Éirinn d'éis dílinne, .i. gaḃáil Ṗarṫolóin ann so.

Do ḃí Éire, iomorro, fás trí ċéad bliaḋan d'éis dílinne, go dtáinig Parṫolón mac Sera mic Srú mic Easrú mic Fraimint mic Fáṫaċta mic Magóg mic Iafeṫ, d'á gaḃáil; do réir mar doġeiḃṫear i san duain darab tosaċ, 'Áḋaṁ aṫair sruiṫ ár slóġ,' ⁊c. [aṁail asbeart an file]:—

Trí ċéad bliaḋan iar ndílinn,
Is sgél fíre mar ríṁim,
Ba fás Éire uile óġ,
Nó go dtáinig Parṫolón.

Measaim, d'á réir sin, gurab dá ḃliaḋain ar ḟiċid sul rugaḋ Abraham táinig Parṫolón i n-Éirinn, agus gurab eaḋ fá haois do'n doṁan d'á réir sin mu'n am so, míle, naoi gcéad, agus trí fiċid agus oċt mbliaḋna deug; aṁail adeir an rann so:—

A hoċt seaċtṁoġad céim glan,
míle agus naoi gcéad bliaḋan,
ó ré Áḋaiṁ ċuanna, ċain,
go gein Abráim ár n-aṫair.

Giḋeaḋ, ní fírinneaċ ceudfaiḋ na muinntire adeir gurab i gcionn dá ḃliaḋan ar ṁíle d'éis dílinne táinig Parṫolón i n-Éirinn, agus iad ag a aḋṁáil gurab i n-aimsir Abraham táinig innte, agus gurab é Abraham an t-oċtṁaḋ glún

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19. an ḟirse, C. 20. F and H insert measaim. an ċéd, F; an ċéad, H.
21. F and H omit uirre.

II. 1. gaḃáil ṗ. sonn, H. do ronaḋ, F. 3. na fásaċ, F; i n-a fásaċ, H. ċéd, C and H. 4. mac, H; ṁac, C; ṁic, C and H. Searu, F; Easru, F and H; Esrú, C. 5. Frameint, H; Praimint, F. 7. sluaġ, F. H omits after gaḃáil, but has four words instead, which are given above in

Howbeit, I do not think that the expedition of that man ought to be called a conquest, because he did not make any stay in it, and therefore that it is more right to reckon the conquest of Partholón as the first occupation of it after the deluge.

II. Of the first chief-conquest which was made on Ireland after the deluge, namely the invasion of Partholón, here.

Ireland, indeed, was desert three hundred years after the deluge, till Partholón, son of Sera, son of Sru, son of Esru, son of Fraimint, son of Fathacht, son of Magog, son of Japheth came to occupy it, according as it is found in the poem [to which is] beginning,—" Adam, father, fountain of our hosts" [as the poet says] :—

Three hundred years after the deluge,
It is a tale of truth, as I reckon,
All holy Ireland was desert,
Until Partholón came.

Accordingly, I think that it is twenty-two years before Abraham was born, Partholón came into Ireland, and that it is it which was the age of the world therefore, about this time a thousand, nine hundred and three score and eighteen years, as this verse states :—

Eight and seventy—a clear gradation—
A thousand and nine hundred years,
From the time of Adam, virtuous, just,
To the birth of Abraham our father.

However, the opinion of the people who say that it is at the end of two years and a thousand after the deluge that Partholón came to Ireland, is not truthful, and they, admitting that it is in the time of Abraham he came into it, and that it is Abraham, who was only the eighth generation from Sem,

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brackets; b. do geiḃṫior, C. 8. trí ċéd bliaḋain, C. 12. ar ḟiċit, C; 7 fiċe, F and H. 14. míle, naoi ccéd 7 sé bliaḋna décc is dá ḟiċit, F. H reads 7 dá réir sin gur ab í aois. gurab é, F. 1978, C, the words are from H. 16. an file san rann so, H. 18. naoi gcéd bliaḋan, C; bliaġan, H. 21. ní héidir na droinge, H; na druinge, F. 23. go hÉirinn, H. 24. i n-Éirinn for innte, F and H.

aṁáin ó Ṡem mac Noe; agus Sem féin d'áireaṁ. Óir ní cosṁail go gcaiṫfíḋe tuilleaḋ agus míle bliaḋan re linn teaċt nglún d'éis na dílinne: uime sin measaim gurab fírinniġe an ċeudfaiḋ ċosaiġ ioná an ċeudfaiḋ ḋéiḋeanaċ, agus, d'á réir sin, is inṁeasta gurab i gcionn trí ċéad bliaḋan [d'éis na dílinne] táinig Partolón i n-Éirinn.

As an nGréig ṁeaḋonaiġ, .i. Migdonia, ro ġluais Partolón. Is é raon i n-ar' ġaḃ, tré ṁuir dToirrian, do Ṡicilia, agus láiṁ ḋeas ris an Easpáin go ráinig Éire. Dá ṁí go leiṫ ḃí ar fairrge, gur ġaḃ cuan i n-Innḃear Sgéine i n-iarṫar Ṁúṁan, an ceaṫraṁaḋ lá deug i mís Mai. Is dó do ráiḋeaḋ an rann so; [aṁail adeir an file]:—

An ceaṫraṁaḋ dég for ṁáirt,
Do ċuireadar a saor-ḃáirc
Isin ṗurt iaṫ-ġlan ngorm nglé,
I n-Innḃear sgiaṫ-ġlan Sgéine.

As so an ḃuiḋean táinig le Partolón go hÉirinn, agus le n-a ṁnaoi, Dealgnaid a hainm: a dtriar mac, .i. Rughruiḋe, Slánġa agus Laiġlinne, go n-a mnáiḃ, agus míle do ṡluaġ i maille riu, do réir Nennius, aṁail leaġtar i Saltair Ċaisil.

Is é ionad i n-ar' áitiġ Partolón ar dtús i n-Éirinn, i n-Inis Saiṁér láiṁ re hÉirne. Is aire ro hainmniġeaḋ Inis Saiṁér di; measċú nó coiléan con ḃaoi ag Partolón d'ár ḃ'ainm Saiṁér; agus ro marḃasdair í tré euḋ re n-a ṁnaoi, do rinne míġníoṁ re n-a giolla féin Tóḋga; agus

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25. aṁáin after ġlún in F. 28. an ċeudfuiḋ ċosaiġ, C; toiseaċ, F; an ċéadfaḋ ċosanaċ, H. ḋéiġionaċ, C; deiḋionaċ, F. 30. na dilionn, F. bliaḋain, C. go hÉirinn, H. Words in brackets from F and H, not in C. 31. Iomċur P. ṫánic sé, H and F; táinicc, F. 33. láiṁ ris an É., F. Éirinn, H and F. 34. ḃaoi, C; for, C. do ḃí sé ḋá ṁí go leiṫ: Innḃior, C and F. Sgéinne, F. 36. raiḋioḋ, C. Words in brackets from F and H, and in H 5. 32: seven words before omitted. as dó, C. 37. décc, F. 42. .i. é féin 7 a ḃean, F. a dtriur, C; a ṫriur, H and F. 43. Slánġa,

son of Noe, and Sem himself to be reckoned. For it is not likely that more than a thousand years would have been spent during the time of seven generations after the deluge. Wherefore I deem the former opinion more sound than the latter opinion; and, accordingly, it is probable that it was at the end of three hundred years after the deluge Partholón came into Ireland.

From middle Greece, *i.e.* 'Migdonia,' Partholón set out. It is the way which he took (was) through the 'Torrian' Sea to Sicily, and with the right hand towards Spain till he reached Ireland. Two months and a half he was on the sea till he took harbour in Innbhear Sceine,[1] in the western part of Munster, the fourteenth day in the month May. It is of it this verse was recited [as the poet says]:—

The fourteenth, on (day of) Mars,
They put their noble barks
Into the port of fair lands, blue, clear,
In Innbhear Scéine of bright shields.

Here is the company who came with Partholón to Ireland, and with his wife, Dealgnaid her name: their three sons, namely, Rudhruidhe, Slangha, and Laighlinne, with their wives, and a thousand of a host along with them, according to Nennius, as is read in the Saltair of Caiseal.

It is the place where Partholón dwelt at first in Ireland, in Inis Saimher,[2] near to Eirne. It is why it was called Inis Saimher; a lap-dog or hound-whelp which Partholón had, which was named Saimher; and he killed it through jealousy with his wife, who committed misconduct with her own

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[1] The Bay of Kenmare.

[2] A small island in the Erne.

F. 7 a ttriur ban, F. 44. mar aon riu, H. Leuġṫor, C; 7 aṁail a Leaġtar, H. 46. as, C and F; is é áit ar áitiġ P.; F, H, is. 47. goirṫear Inis Saimer ḋi, H. F has .i. aḃann over for Eirne, and adds don taoiḃ ṫiar d'eas ruaiḋ. as uime, F. 48. do ḃai, F; baoi, C; do ḃí, H. 49. d'a ngoirṫí Saimer, H and F. 7 do marḃaḋ le P. í., H and F. éḋ, F and C; éaḋ, H.

51 an tráṫ do ċoiriġ Parṫolón í, ní taiṫleaċas do rinne, aċt
52 aduḃairt gur ċóra aiṫḃior na hainḃeirte sin do ḃeiṫ air
53 féin ioná uirrese; agus ro ráiḋ na briaṫra so:—"A Ṗar-
54 ṫolóin, ar sí, an saoilir gurab ḟéidir bean agus mil do ḃeiṫ
55 i gcóṁġar d'á ċéile, leaṁnaċt agus leanḃ, biaḋ agus fial,
56 feoil agus cat, arm nó oirnéis agus saor, nó fear agus
57 bean i n-uaignear, gan cumasg ar a ċéile ḋóib"; agus
ráiḋis an rann:—

mil la mnaoi, leaṁnaċt la mac,
biaḋ la fial, carna la cat,
Saor istiġ agus faoḃar,
Aon la haon is ró-ḃaoġal.

63 Iar gclos an ḟreagarṫa sin do Ṗarṫolón, meuduiġṫear
64 a eud de, gur ḃuaileasdair an measċoin fa lár go ros marḃ
65 í; gonaḋ uaiṫe ainmniġṫear an inis-se. Céid eud Éireann
66 sin d'éis dílinne. Gonaḋ dó do ráiḋeaḋ an rann so:—

Buailis an rí coin na mná,
Dia bois—níor ḃo ḃéd go mba;
Marḃ an cú sri séidḃéd seang,
Ba hé sin céid éd Éireann.

71 An seaċtṁaḋ bliaḋain iar ngaḃáil Éireann do Ṗarṫo-
72 lón, fuair an céid ḟear d'á ṁuinntir bás, .i. Feaḋa mac
73 Tortan, ó ráiḋtear Maġ Feaḋa.
74 Is í cúis um a dtáinig Parṫolón i n-Éirinn, tré mar
do ṁarḃ sé a aṫair agus a ṁáṫair, ag iarraiḋ riġe d'á

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51. do ċairiġ, C; ċoiriġ, H 5. 32; do ċoiriḋ, F; do ċoiriġ P. í trés an míġníoṁ sin, H and F. *Sic* H; taiṫlioċus, C and F. 52. go mbaḋ córa, H and F. aiṫḃior, C and H; aiṫḃear, F and *al.* 53. uirresi, C; uirṫesi, H: not in F. 54. an saoilionn tú, H and F. mil do ḃeiṫ láiṁ re mnaoi, F and H. 55. no biaiḋ láiṁ re fial, H. biaḋ, F. 56. oirnis, F and C; oirneis, H. 57. F, H 5. 32 and H read ⁊ gan iad do ċumusc re ċéile? ag so briaṫra na duaine ar an níḋ sin. 59. re for la, F. 63. na, C and H 5. 32; an ḟreagra, H; an ḟreccarṫa, F. 64. H reads do ṁeuduiġ a éad, ⁊ leis sin rug air an measċoin do ḃí astiġ, ⁊ buailios fa lár í gur marḃaḋ leis í. rucc, F. buailiosdair, C; buailis, F and H 5. 32. 65. an innsi, C;

attendant, Todhga; and when Partholón accused her, it is not an apology she made, but said it was fitter the blame of that ill-deed to be on himself than on her: and she said these words: "O Partholón," says she, "do you think that it is possible a woman and honey to be near one another, new milk and a child, food and a generous person, flesh meat and a cat, weapons or implements and a workman, or a man and woman in private, without their meddling with each other": and she repeats the verse:—

> Honey with a woman, new milk with a child,
> Food with the generous, flesh with a cat,
> A workman in a house, and edge tools,
> One with the other, it is great risk.

After Partholón had heard that answer, his jealousy was so increased by it that he struck the dog to the ground, till it was killed: so that from it the island is named. The first jealousy of Ireland after the deluge (was) that. So for it was recited this verse:—

> The king strikes the hound of the woman
> With his hand—it was not sad that it was (so);—?
> The hound was dead. . . . [1]
> That was the first jealousy of Ireland.

The seventh year after the occupation of Ireland by Partholón, the first man of his people died, namely, Feadha, son of Tortan, from whom is named Magh Feadha.[2]

It is the cause on account of which Partholon came to Ireland, because he had slain his father and his mother, seeking the kingdom from his brother, so that he came in flight (because

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[1] Only a mere guess can be made at these lines. [2] A plain in Co. Carlow.

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an innse, *al.* F reads Saiṁer fa hainm don ċuilen, 7 is uaiṫe ráittear Inis Saiṁer fris an inis o sin alle. Five words not in H. 66. dileann, F; díliann, C; d'éis na díliann, H. Gonaḋ, 7c., C. 67. This verse is in C, but not in H, nor in MSS. F or H 5. 32. 71. Seaċt mbliaġna déag, H. 72. da, F; d'á, H; dia, C, as in verse above. 73. ráittior, C; 7 is uaiḋ a deirṫior, H. as uaḋa adeirṫior, F. 74. ar cúis umma ttáinig, C: aḋbar, imorro, fá ttánic, H and F; ttainicc, F.

ḃráṫair, go dtáinig ar teiṫeaḋ a ḟiongaile, go ráinig Éire gonaḋ aire sin do ċuir Dia pláiġ ar a ṡlioċt lé'r marḃaṫ naoi míle re haoin-ṡeaċtṁain díoḃ i mBeinn Eadair.

Áirṁid cuid do na húġdaraiḃ gaḃáil eile ar Éirinn roiṁe Parṫolón, mar atá gaḃáil Ċiocail mic Nil mic Gairḃ mic Ugṁóir a Sliaḃ Ugṁóir, agus Loc Luaiṁneaċ a ṁáṫair. Dá ċéad bliaḋan dóiḃ ar iasgaċ agus ar eunlaiṫ go teaċt Parṫolóin i n-Éirinn, gur fearaḋ caṫ Maiġe hIoṫa eatorra; i n-ar' ṫuit Ciocal, agus i n-ar' díoṫuiġeaṫ Foṁóraiġ le Parṫolón. I n-Innḃear Domnann do ġaḃ Ciocal go n-a ṁuinntir cuan i n-Éirinn: sé longa a líon: caoga fear agus caoga ban líon gaċa loinge díoḃ. Is dóiḃ ro ráiḋtear :—

Seaċtṁaḋ gaḃáil ro dus gaḃ
Airior Éireann na n-árd-ṁáġ,
Le Ciocal gcríonċosaċ gann
Uas ḟaiċċiḃ Innḃir Domnann :
Trí ċéad fear líon an tslóiġ
Táinig a hiaṫaiḃ Ugṁóir,
Nó gur scaraḋ iad iar soin,
Ar n-a sleaċtaḋ re seaċtṁain.

Seaċt loċa do ḃrúċt i n-Éirinn i n-aimsir Parṫolóin, eaḋon, Loċ Mearg i gConnaċtaiḃ, tar Máiġ Leargna do ṁoiḋ: i gcionn trí mbliaḋan d'éis caṫa do ṫaḃairt do Ċiocal, do ḃrúċt Loċ Con fa ṫír, agus Máġ Cró ainm an ṁáiġe tar a dtáinig: Loċ Deiċeat i gcionn dá ḃliaḋan deug iar dteaċt do Parṫolón i n-Éirinn. Bliaḋain iar sin fuair an ceaṫraṁaḋ taoiseaċ d'á ṁuinntir bás, .i.

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76. d'á dearḃráṫair, F and H. teiċioḋ, C and F. H and F read go ttáinic go hÉirinn ar teiṫioḋ trés an ffionġail sin ; ttainicc, F ; teiċioḋ, F. 77. an plaiġ, F. ré'r, C ; lé'r, F and H. 80. ṁic, C and H. 81. a sliaġ, F. 82. for, C; air, H. 83. toċt, C ; toiġeaċt, H ; teaċt, F and *al.* dóiḃ for, added on margin of C. 84. áit ar ṫuit, H and F. ar díoṫaiġitt, F. 86. ar tteaċt i n-Éirinn dóiḃ, H and F. Sé longa dóiḃ, F ; a líon written over. 87. caocca bean, F; caoga bean, C; caogad bean, H. 88. aṁail a deir an file, H and F. 89. ro dusgaḃ, F. 90. oirear, F ; oirior, H. 91. ngann, H. 92. ós, F and H. 93. fá trí ċéd fear, H.

of) his parricide till he reached Ireland, so that it is therefore God sent a plague on his race, by which nine thousand of them were slain during one week in Beann Eadair.[1]

Some of our authors reckon another occupation of Ireland before Partholón, namely, the invasion of Cíocal, son of Nel, son of Garbh, son of Ughmhór, from Sliabh Ughmhóir, and Lot Luaimhneach (was) his mother: they (were) two hundred years (living) on fish and fowl till the coming of Partholón into Ireland, till the battle of Magh Iotha[2] took place between them, in which Cíocal fell, and in which the Fomorians[3] were destroyed by Partholón. In Innbhear Domhnann[4] Cíocal, with his people, took harbour in Ireland: six ships their number; fifty men and fifty women the complement of each ship [of them]. It is about them it is recited:—

The seventh invasion which took
Spoil of Ireland of the high plains
(Was) by Ciocal the stunted, of withered feet,[5]
Over the fields of Innbhear Domhnann;
Three hundred men, the number of his host,
Who came from the regions of Ughmhór,
Till they were scattered after that,
Being cut off in a week.

Seven lakes burst forth in Ireland in the time of Partholón, namely, Loch Masc in Connacht; over Magh Leargna it sprang up: at the end of three years after giving battle to Cíocal, Loch Con burst over the land, and Magh Cró (was) the name of the plain over which it came: Loch Deichet[6] at the end of twelve years after the coming of Partholón into Ireland. A year after that the fourth chieftain of his people

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[1] Ben Edar, afterwards called Howth.
[2] Old place-name in Donegal.
[3] Foghmhorach, a sea-rover.
[4] Old name of Malahide Bay, Co. Dublin.
[5] *or* hairy-legged?
[6] Now Loch Gara, in Mayo.

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94. Uaḋṁóir, H. 97. Loċtomaḋṁann, F. 98. tar maiġ, F. tar ṁáġ, H. 99. ro ṁuiḋ, H and F; .i. fo, C and F; fá, H. 2. an moiġe, C; an maiġe, F. deiċet, C; deiċiot, H. 3. iar dtoċt, C; iar tteaċt, H and F. 4. aireaċ, H.

Slánġa, agus is ag Sliaḃ Slánġa do haḋnaiceaḋ é. I gcionn bliaḋna iar sin toṁaiḋm Loċa Laiġlinne i n-Ua mac Uais Breaġ, .i. Laiġlinne mac Parṫolóin: agus an tan do ḃí a ḟeart ag a ṫóġḃáil, do ṁoiḋ an loċ [fa ṫír; is de sin goirṫear Loċ Laiġlinne ḋi]. I gcionn bliaḋna iar sin, toṁaiḋm Loċa hEaċtra idir Sliaḃ Moḋairn agus Sliaḃ Fuaiḋ i n-Oirġiallaiḃ. Iar sin toṁaiḋm Loċa Ruḋruiġe i n-ar' báiṫeaḋ é féin: 'san bliaḋain ceudna toṁaiḋm Loċa Cuan.

Ní fuair Parṫolón ar a ċionn i n-Éirinn aċt trí loċa agus naoi n-aiḃne: anmanna na loċ, Loċ Luimniġ i nDeas-Ṁúṁain, Loċ Foirḋreaṁain ag Tráiġ Lí ag Sliaḃ Mis 'san Muṁain, agus Fionnloċ Ceara i n-Iorrus Doṁnan i gConnaċtaiḃ. Is dóiḃ ro ráiḋeaḋ an rann so [amail adeir an file]:—

Trí loċa aiḃḃle ammais,
Agus naoi n-aiḃne n-ioṁais;
Loċ Forḋreaṁain, Loċ Luimniġ,
Fionnloċ iar n-imliḃ Iorrais.

Ag so na haiḃne:—Buas, idir Dál n-Áruiḋe agus Dál Riada, eaḋon an Rúta; Rurṫaċ, .i. Aḃann Life, idir Uiḃ Néill agus Laiġniġ; Laoi, i Múṁain tré Ṁuscraiḋe go Corcaiġ; Sligeaċ; Saṁaoir; Muaiḋ i gConnaċtaiḃ re

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5. Slanġa, C; Slainge, F. 6. daéirrin, F. i n-uiḃ, H. 7. Laiġlinn mac P. an cúiġeaḋ, fear do na huaisliḃ táinic leis, H and F. 8. an tráṫ, F. da ṫoccḃail, F. do ling an loċ fá ṫír, F and H. do ṁuiḋ, C. ṁoiḋ, *al.* Nine words in brackets from F and H 5. 32. 10. eidir, C. idir, H. Moḋuirn, H. 12. mar ar báiṫeaḋ, F; baiṫioḋ, C; báṫaḋ, H. 14. Ní ḃfuair, C. Ní ḟuair, H and F. 15. na ttrí loċ ar túr, F; air ttúr, H, after loċ. 18. raiḋioḋ, C. The words in brackets are also in F, which continues—a ċaoṁa ċláir Ċuinn ċaoiṁseing. H 5. 32 quotes the same. 20. *Sic* C; aṁais, H; amais, F. 24. ag so na noí n-aiḃne, H. H inserts bearḃa [Barrow], and omits the second buas lower down. 25. Ruirṫeaċ, F. Aḃann Life, F. buais, F. Aḃuinn, H. 26. Laiġniu, F; Laiġniḃ, H. Musgruiḋe, C; Múscraiḋe, H. 27. Sliceaċ, F. Saṁaoir, .i. an Eirne, F; Samair, H.

died, namely, Slangha, and it is at Sliabh Slangha[1] he was buried. At the end of a year after that (was) the eruption of Loch Laighlinne[2] in Ua-mac-Uais Breagh,[3] *i.e.* (the lake of) Laighlinne, son of Partholón; and when his sepulchre was being built, the lake sprang forth from the earth, it is from that it is called Loch Laighlinne. At the end of a year after that (was) the eruption of Loch Eachtra,[4] between Sliabh Mudhairn[5] and Sliabh Fuaid,[6] in Oirghialla.[7] After that, the eruption of Loch Rudhruidhe,[8] in which Rudhruidhe himself was drowned. In the same year the eruption of Loch Cuan.[9]

Partholón did not find before him in Ireland but three lakes and nine rivers: the names of the lakes (are) Loch Luimneach[10] in Desmond, Loch Foirdhreamhain[11] at Tráigh-lí,[12] by Sliabh Mis in Munster, and Fionnloch Ceara[13] in Iorros Domhnann[14] in Connacht. It is for them this verse was recited [as the poet says]:—

Three lakes—wondrous their brilliancy,
And nine plentiful rivers;
Loch Foirdhreamhain, Loch Luimnigh,
Fionn Loch beyond the bounds of Iorros.

Here are the rivers:—The Buas,[15] between Dal n-Áruidhe[16] and Dalriada,[17] *i.e.* the Rúta; the Rurthach, *i.e. Abhann Life*,[18] between the Ui Neill[19] and the Leinstermen; Laoi,[20] in Munster, through Muscraidhe[21] to Cork; the Sligeach[22]; the Samhaoir[23]; the Muaidh[24] in Connacht, through Ui Fiachrach

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[1] Old name of Sliabh Domhanghoirt, *i.e.* Sliav Donard. [2] Exact spot not known. [3] The Barony of Moygoish, in Westmeath. [4] Old name (now lost) between Armagh and Monaghan. [5] In Cremorne, Co. Monaghan. [6] Co. Armagh. [7] A district including Monaghan and Louth (*see* p. 26), 'Oriel.' [8] Old name of Dundrum Bay. [9] *I.e.* Strangfŏrd loch. [10] Old name of the lower Shannon. [11] Old name of Tralee Bay. [12] Tralee. [13] Loch Ceara, Co. Mayo. [14] Barony of Erris, Co. Mayo. [15] *I.e.* the Bush, in Antrim. [16] *See note*, p. 53. [17] Dalriada, *or* Rúta, in Antrim, from the river Bush north to the sea. [18] River of Lifé (name of the district): Liffey: ancient name Rurthach. [19] The descendants of Niall, northern and southern, indicating the territory they inhabited. [20] Lee. [21] *I.e.* the district of Muskerry, Co. Cork. [22] The river at Sligo. [23] Old name for the Erne. [24] *I.e.* the Moy, river at Ballina.

hUiḃ ḃFiaċraċ an tuaiscirt; Moġorn i dTír Eoġain; Fionn idir Ċinéal Eoġain agus Tír Ċonaill; agus Banna idir Lé agus Eille: aṁail adeirṫear i san duain darab tosaċ, 'A ċaoṁa Ċláir Cuinn ċaoiṁ-ḟinn':—

Muaiḋ, Sligeaċ, Saṁaoir sloinne,
Buas buinne a blaḋaoiḃ beinde,
Moġorn, Fionn go ngné ngalla,
Banna idir Lé agus Elle.

nó fós i san duain darab tosaċ, 'Áḋaṁ aṫair sruiṫ ár slóġ': 7c.—

Laoi, Buas, Banna, Bearba buan,
Saṁaoir, Sligeaċ, Moġorn, Muaiḋ,
Is Life i Laiġnib maille,
Ag sin iad na sean-aiḃne.

I gcionn ċeiṫre mbliaḋan iar dtoṁaidm Murṫola, fuair Parṫolón bás ar Ṡeanṁáiġ Ealta Eadair, agus is ann ro haḋnaiceaḋ é. Is uime gairṫear Seanṁáġ ḋe naċ fásaḋ coill riaṁ air; agus is uime gairṫear Máġ n-Ealta ḋe fós, gurab ann tigdís eunlaiṫ Éireann d'á ngrianġoraḋ. I gcionn trioċad [bliaḋan iar dteaċt Parṫolóin i n-Éirinn, do eug sé. Adeirid drong re seanċus gurab dá ṁíle agus sé ċéad agus oċt mbliaḋna fiċead aois doṁain an tan fuair Parṫolón bás; giḋeaḋ, is eaḋ ṁeasaim, do réir gaċ neiṫ d'á ndúḃramar roṁainn, gurab sé bliaḋna agus ceiṫre fiċid ar naoi gcéad ar ṁíle ó ṫús

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28. La hUa ḃFiaċraċ an tuaiscceirt, C; ra huaiḃfriaċraċ an tuaisceirt, F; La huiḃ-Ffiaċraċ an Tuaiscirt, H. moḋarn, F; Moġurn, C. 29. Fionn, F, instead of Buas, C. 30. Lé, C; Lee, H and *al.*; Lee 7 elle, F. adeir an duan, F; a deirṫior isin duain, C. 31. The verse quoted here, Muaiḋ, 7c., is not in F, nor in H 5. 32, nor in H. 34. Fionn, name of river here. 37. sluaġ, C and H here, but C has slóġ p. 38. buas, F. 39. Saṁaoir, F. Samair, H. moḋarn, H and F. muaḋ, C. muaiḋ, F. 40. ma ale, C; máille, H; malle, F. 41. Is iad sin, H. 42. mbliaḋan, C; mbliaġan, H. Múrtola, F. 44. ġairṫior, C; goirṫear, H. 45. fair, F. 46. fós, beos, C; not in F or H. 47. .30. bliaḋain, C; trioċad bliaġain, H. iar dtoċt, C; iar tteaċt, F and

of the north[1]; the Moghurn[2] in Tír Eoghain; the Fionn,[3] between Cinéal Eoghain and Cinéal Conaill[4]; and the Banna, between Lí and Eille[5]; as is said in the poem to which (this) is the beginning, "Ye learned of the plain of fair gentle Conn":—

> Muaidh, Sligeach, Samhaoir of name[6]?
> Buas, a torrent of melodious sound;
> Moghurn, Fionn, with face of brightness;
> Banna, between Lí and Eille.

Or yet in the poem which has for beginning, "Adam, father, fount of our hosts," &c.:—

> Laoi, Buas, Banna, lasting Bearbha,[7]
> Samhaoir, Sligeach, Moghurn, Muaidh,
> And Lifé in Leinster with them,
> There they are, the old rivers.

At the end of four years after the eruption of Murthol,[8] Partholón died in Sean-mhagh Ealta Eudair,[9] and it is there he was buried. It is called Sean-mhagh, 'old plain,' because a wood never grew on it; and, moreover, it is why it is called Magh n-Ealta, as it was there the birds of Ireland used to come to bask in the sun. At the end of thirty years from the coming of Partholón to Ireland, he died. Some antiquaries say that the age of the world when Partholón died was two thousand six hundred and twenty-eight years: nevertheless, what I think is, according to everything we have said before, that it is one thousand nine hundred and four score and six years from the beginning of the world to the death of Par-

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[1] The northern part of Co. Mayo, sometimes called 'Hy' Fiachra. [2] The Mourne, in Tyrone. [3] A second river Bush, between Tyrone and Donegal, is mentioned in C, but not in other authorities. [4] Or Tyrconnell. [5] Territories lying east and west of the Bann, south of Cúlrathain, or Coleraine. [6] Perhaps slinne, from *slin*, a flat stone, or slate, is intended. [7] Barrow. [8] Old name of part of Strangford Loch. [9] The old plain of the flocks of Edar, extending inland from Howth: Moynalty, *see* p. 97.

H. 48. dronɡ do ḟeanċaḋaiḃ, H. 49. aes an doṁain, F.
51. neiṫ, C and F. nduḃromoir, C.

doṁain go ḃás Ṗarṫolóin. Adeirid drong eile gurab fiċe bliaḋan agus cúig ċéad ó ḃás Ṗarṫolóin go tám a ṁuinntire; giḋeaḋ, atá ceudfaiḋ ċoitċeann na seanċaḋ 'na aġaiḋ sin, mar a n-abraid naċ raibe 'na fásaċ aċt deiċ mbliaḋna fiċead ḃaoi ó ḃás muinntire Ṗarṫolóin go teaċt Neiṁeaḋ innte; amail adeir an [file 'san] rann so:—

Ré trioċad bliaḋan beaċta,
Ba fás fri fianaiḃ feaċta,
Iar n-eug a sluaiġ fri seaċtṁain
'Na n-ealtaiḃ ar Maiġ n-Ealta.

Tig Cormac naoṁṫa mac Cuileannáin leis an níḋ gceudna i Saltair Ċaisil, mar a n-abair gurab trí ċéad bliaḋan ḃaoi ó ṫeaċt Ṗarṫolóin i n-Éirinn go tám a ṁuinntire. Tig an file Eoċaiḋ Ua Floinn leis, mar an gceudna, do réir an rainn seo:—

Trí céad bliaḋan, cia ad féiriḋ,
Ós déiriḃ diaṁra duasaiġ,
Do'n ġarraiḋ ġléiḃinn gnásaiġ
For Éirinn ḟásaiġ, uasail.

Ar gaċ níḋ ḋíoḃ so, ní hinċreidte an drong adeir go raiḃe tuilleaḋ agus cúig ċéad bliaḋa nó ḃás Ṗarṫolóin go tám a ṁuinntire; agus ní hinṁeasta go mbiaḋ Éire ar áitiuġaḋ an coṁḟad sin, agus gan do ḋaoiniḃ innte aċt cúig ṁile fear agus ceiṫre ṁile ban.

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56. naċ raiḃ Éire i n-a fásaċ, F and H. deiċ mbliaḋna fiċiot ḃaoi, C; re ṫríoċat bliaḋan, *al.*; trioċa, F; trioċad bliaġain, do ḃí, H. 58. Neiṁiḋ, F. i n-Eirinn, H and F. Words in brackets from H and F. 61. iar n-ég, C. iar nécc, F. 62. ar Moiġ Ealta, C; air ṁáġ n-ealtuin, H; for maiġ ealta, F. 63. Corbmac, F. adeir, H, omits leis, 7c., and continues i S, C., gurab trí ċéd bliaġain do ḃí. 65. baoi, C. do bí, F. fili, F. 66. O, C and F; ua, H. H reads leis an níḋ ccédna, mar a n-abair. isin rann, F. do réir an roinnse, H. ciatféiriḋ, F. 68. ad, not in H. bliaḋain, C. 70. H reads ġaosaiġ; C gnásaiġ. F reads don garruid ġlé ḃinn ġnasaiġ,

tholón. Some others say that it is five hundred and twenty years from the death of Partholón to the plague of his people: however, the general opinion of the antiquaries is against that, since they say that Ireland was not a desert but thirty years [the time which] was from the death of Partholón's people to the coming of Neimheadh into it, as the poet says in this verse:—

During thirty years of a period
It was empty of (its) skilled warriors,
After the destruction of its host in a week,
In crowds upon Magh n-Ealta.

Holy Cormac son of Cuileannan agrees with the same thing in the Saltair of Caiseal, where he says that it is three hundred years (that) were from the coming of Partholón into Ireland to the plague of his people. The poet Eochaidh Ua Floinn agrees with it likewise, according to this verse:—

Three hundred years, who know it?
Over very great (or wide) excellent corn-lands, (?)
The rank sharp-pointed stalks (or weeds) (?)[1]
(Were) in noble Erin grass-grown.

From all these things (it appears that) those who say that there was more than five hundred years from the death of Partholón till the destruction of his people, are not to be believed; and it is not probable that Ireland could have been settled so long, without more people in it than five thousand men and four thousand women.

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[1] These two lines are very obscure and the translation of the verse can be but tentative.

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os Eirinn ḟásaiġ uasail. 71. H reads os Éirinn aosaiġ uasail. 72. Ní ḋíoḃ so, C; níḋ dá ndúbramar, H. 73. Tuillioḋ agus ċúig ċéd bliaḋan, C; bliaġain, H; etir, F; idir, H. 74. go mbiaḋ, C; go mbeiṫ, F; H reads go mbeiṫ e. air áitiuġaḋ tuilleaḋ 7 ċúig céd bliaġain. 76. bean, C and H; do ṁnáib, F.

III. Ag so an roinn do rónsad ceithre mic Pharthalóin ar Éirinn; agus is í ceud-roinn Éireann í.

Er, Orba, Fearón, agus Fearghna, a n-anmanna; agus bhádar ceathrar a gcomhanmann so ag macaibh Mhíleadh, amhail chuirfeam síos i n-a ngabháltas féin.

Ó Aileach Néid thuaidh go hÁthcliath Laighean, cuid Eir.

Ó'n Áthcliath ceudna go hOiléan Árda Neimheadh, d'á ngoirthear Oiléan Mór an Bharraigh indiu, cuid Orba.

Ó'n Oiléan Mór go Meadhraidhe ag Gaillimh, roinn Fhearóin.

Ó Áthcliath Meadhraidhe go hAileach Néid, cuid Fhearghna:— amhail adeir Eochaidh Ua Floinn 'sna rannaibh seo; agus fá hé árd-ollamh Éireann re filidheacht é i n-a aimsir:—

Ceathrar mac ba gríobhdha glór,
Do phríomh-chlainn ag Parthalón;
Do ghabh le' chéile fá sheol
Treabha Éireann gan aithcheodh.
Níor shoirbh do'n ríoghraidh a roinn,
Inis Éireann 'na haon-choill,
Cnuas gar i ngach lios re a linn;
Fuair gach fear síos a chuibhrinn.
Er a sinnsear ba saor sódh,
Suairc a chuid, cian gan claochlódh;
Ó Aileach Néid, iath gan feall,
Go hÁthcliath Laighean láin-teann.
Ó Áthcliath Laighean, léim lir,
Go hOiléan Árda Neimheadh,
Gan doghra, níor thais a threoir,
Cuid Orba, d'iath a chineoil.

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1. do rónsad, C; do rinneadar, H. sor, C; air, H; ar, F. 3. F begins acc so, iomorro, anmanna an cheathrair mac sin. 4. do bhádar, H. Mhíliodh, C. H reads ag macaibh mileadh dá éis sin, and omits the rest, introducing the verses thus:—ag so cheana an roinn úd, amhail adeir, 7c., as below. F reads ag so cheana an roinnúd cloinne Pharthaloin ar Éirinn. 5. amhuil chuirfiom, C. 6. See Alt 2, p. 105. 12. O, C; H reads Eochaidh Ua Floinn árdollamh Éireann re filidheacht. F reads ó Flainn. 16. H reads ghabhsad

III. Here is the division which the four sons of Partholón made on Ireland; and it is the first partition of Ireland.

Er, Orba, Fearón, and Feargna their names, and there were four their namesakes among the descendants of Míleadh, as we shall set down in (relating) their special conquest.

From Aileach Néid (in the) north to 'Athcliath Laighean, the portion of Er.

From the same 'Athcliath to Oiléan 'Arda Neimeadh [to] which is called Oiléan Mór an Bharraigh now, the portion of Orba.

From the Oiléan Mór to Meadhraidhe by Gaillimh, the division of Fearón.

From 'Athcliath Meadhraidhe to Aileach Néid, the portion of Feargna,[1] as Eochaidh Ua Floinn says in these verses: and he was the chief professor of poetry in Ireland in his time:—

Four sons, (who) were fierce of voice,
For noble children had Partholón:
They took under direction among them
The tribes of Ireland without objection:
Not easy to the kings was their division,
The island of Erin (being all) one wood,
Treasure close (? safe) in each dwelling[2] during their time;
Each man got knowledge of his share.
Er, their eldest, (who) was free in happiness,
Pleasant his portion, long without change;
From Aileach Néid, land without treachery,
To 'Athcliath Laighean full-strong.
From 'Athcliath of Leinster—leap of the sea[3]—
To the isle of Neimheadh's Height,
Without misery—not weak his conduct—
(Was) Orba's portion of the land of his race.

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[1] See Section II. and notes, p. 105. [2] *Lios*, an enclosure: houses, apartments, or other dwellings within a fortification. [3] Lear, *gen.* Lir, a sea divinity; poetically, the sea.

ꞃe ċéıle ᵹan clóḋ; ᵹan clóḃ, F. 18. níꞃ ḟoıꞃḃ, F. 20. ıꞅ ᵹaċ lıoꞅ, F. 21. ꞅıoꞅ, F. 22. ꞅaoḃ, H and F. 27. Neıṁıḋ, C and F. 29. ? Ꝺıa (*i.e.* ꝺ'á) ċınéal here. H and F read ꞅaċuın ꝺeaᵹ-ḟóıḋ.

Ó'n áṫ a ḃfuair Neiṁeaḋ níoṫ
go Meaḋraiḋe na móir-ċríoċ,
fáṫ deaġ-ḟóiḋ gan aga ann,
Cuid fearóin, fada an fearann.
Ó Ṁeaḋraiḋe, fada fós,
go hAileaċ Néid go ndeaġ-nós;
Tórainn da leanam 's gaċ eing,
Fuair Feargna, fearann fairsing.
I n-Éirinn féin, ní fáṫ fill,
Rugaḋ na tréinḟir tuirḃim,
Dream saor, fá ḃunata bláḋ,
Ba caoṁ curata an ceaṫrar.

IV. Do Ṁuinntir Ṗarṫolóin ann so.

Ag so anmanna na dtreaḃṫaċ do ḃí aige, eaḋon, Tóṫaċt, Trén, Ioṁas, Aiċeaċḃél, Cúl, Dorċa, agus Daṁ. Anmanna na gceiṫre ndaṁ do ḃí aca, .i., Liag, Leagṁaġ, Iomaire, agus Eitriġe. Beoir ainm an ḟir tug foiġde nó aoiḋeaċt uaiḋ ar dtús i n-Éirinn. Breaġa, mac Seanḃoṫa, do rinne coṁrac aoinḟir ar dtús i n-Éirinn. Samaliliaṫ do rinne an ceud ól corma innte. Fios, Eolas, agus Foċmorc a ṫriar druaḋ. Maċa, Mearan, agus Muicneaċán a trí tréinḟir. Bioḃal agus Beaḃal a dá ċeannaiḋe. Bádar deiċ n-inġeana agus deiċ gcleaṁnaiḋe ag Parṫolón.

AN SEAĊTṀAḊ ALT.

Do'n dara gaḃáil do rinneaḋ ar Éirinn ann so, eaḋon, gaḃáil clainne Neiṁeaḋ.

Do ḃí, iomorro, Éire fás trioċa bliaḋan d'éis táiṁ sleaċta Ṗarṫolóin, go dtáinig Neiṁeaḋ mac Agnomain, mic Paimp, mic Tait, mic Seara, mic Srú, mic Easrú,

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30. Níṫ, F. 32. acca, F. 36. H reads cur calma torann naċ tim: F reads curaiḋ, ⁊c. The verse commencing ó'n áṫ a ḃfuair, l. 30, is in MS. C before ó Aṫcliaṫ, ⁊c., l. 26. 39. tuirṁim, F. 40. fa, F. 42. Do, ⁊c., not in H. acc so do ṁuinntir P., F. 43. aicce, F. ag P., H. 44. H adds tarḃa. tréan, H. Ioṁus, H. Eaṫaċḃéal, H and F. 46. F and H read do ġlac daoine ar ḟoiġde no ar aoiḋeaċt ar ttús. 47. Breoġa, H. 48. aoinḟir, F; éinḟir, C; aonḟir, H. 49. F and H read do rinne ól corma ar ttús i n-Éirinn. 50. a ṫrí draoiṫe, F and H. Muċa, H and F; Meran, F;

From the ford where Neimheadh was slain
To Meadhraidhe of the great districts,
A cause of good content without cease there,
The portion of Fearón, long the tract.
From Meadhraidhe, (it is) long also,
To Aileach Néid of good customs,
If we follow the boundary in every track;
Feargna got an extensive tract.
On Erin itself, not a cause of deceit (this),
Were born the strong men (whom) I enumerate,
A noble company, who were established in fame,
Gentle (and) knightly were the four.

IV. Of the people of Partholón here.

Here are the names of the ploughmen he had, namely, Tothacht, Treun, Iomhas, Aicheachbhéal, Cúl, Dorcha, and Damh. The names of the four oxen they had, namely, Liag, Leagmhagh, Iomaire, and Eitrighe. Beoir (was) the name of the man who gave out free entertainment or hospitality at first in Ireland. Breagha, son of Seanbhoth (it was) who established single combat first in Ireland. Samaliliath first introduced ale-drinking in it. Fios, Eolus and Fochmorc (were) his three druids. Macha, Mearan, and Muicneachán, his three strong-men. Biobhal and Beabhal his two merchants. Partholón had ten daughters and ten sons-in-law.

SECTION VII.

Of the second conquest which was made on Ireland here, *i.e.* the conquest of the children of Neimheadh.

Ireland, indeed, was waste thirty years after the destruction of the race of Partholón, till Neimheadh son of Agnoman, son of Pamp, son of Tat, son of Seara, son of Srú, son of

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Muinċnioċan, H; Muicnioċan, F. 51. ċeannaiġe, F, C, and H. 52. inġeana, F; inġiona, C.

VII. 1. An dara, C. do rónaḋ, C; rinneaḋ, F. ar, C; for, H. 2. ċloinne Neiṁeaḋ, C; Neiṁiḋ, F. H adds ⁊ d'Á ccaṫuiḃ sonn. 3. tríoċa bliaḋain, C. F and H read do ḃí é., iomorro, n-a fásaċ deiċ mbliaġna fiċid d'éis, P. 4. Neiṁioḋ, C; Neiṁiḋ, F. ṁac, C. 5. ṁic, C and H. Searu, F; Bramint, F.

mic Fraimint, mic Faṫaċta, mic Magog, mic Iafeṫ, d'á háitiuġaḋ. Óir is do ċlainn Ṁagog gaċ gaḃáil d'ár' ġaḃ Éire iar ndílinn. Ag Srú mac Easrú scaras Parṫolón agus Clanna Neiṁeaḋ re' raile; agus ag Seara scaraid Fir Bolg, Tuaṫa Dé Danann, agus mic Míleaḋ. Agus is Scoitḃeurla do ḃí ag gaċ cineaḋ díoḃ. Is follus sin as an uair táinig Ioṫ mac Breoġáin i n-Éirinn; óir is tré Scoitḃeurla do laḃair féin agus Tuaṫa Dé Danann re' raile, agus aduḃradar gurab do ḟlioċt Ṁagog iad, leaṫ ar leiṫ. Adeir drong eile gurab do ḟlioċt an ṁic do ḟágaiḃ Parṫolón ṫoir (Aḋla a ainm) do Neiṁeaḋ. Is é raon i n-ar' ġaḃ Neiṁeaḋ ag teaċt i n-Éirinn dó, ó'n Scitia ar an bfairrge gcaoil atá ag teaċt ó'n aigéan d'á ngairtear 'Mare Euxinum,' is í is teora idir an leaṫ ṫiar-ṫuaiḋ do'n Asia agus an leaṫ ṫoir-ṫuaiḋ do'n Eoraip; agus ar an roinn ṫiar-ṫuaiḋ do'n Asia atáid Sléiḃte Riffe, do réir Pomponius Mela, i gcoṁroinn na caol-ṁara do luaiḋeamar agus an aigéin tuaisceartaiġ. Tug láiṁ ndeis do Ṡléiḃte Riffe, go ndeaċaiḋ 'san aigéan buḋ ṫuaiḋ; agus láiṁ ċlí do'n Eoraip go ráinig i n-Éirinn. Ceiṫre longa deug agus fiċe líon a ċoḃlaiġ, agus deiċneaḃar agus fiċe i ngaċ loing díoḃ.

Starn, Iarḃoinel Fáiḋ, Ainninn, agus Fearġus Leiṫḋearg, anmanna ceiṫre mac Neiṁeaḋ.

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8. Instead of iar ndílinn, F and H read act Ceasair aṁáin, má do ġaḃ si Éire. scarus, H sgarus, C. 9. P. 7 Neiṁiḋ, H and F; cl. Neiṁiḋ, C. re roile, C; re ċéile, H and F. 11. acc gaċ cineaḋ, F. H reads sin as so, .i. an tan tánic; taimicc, F. 13. do laḃair, C; do laḃraḋ, H and F. re ar oile, C. re céile, F. 14. leaṫ ar leaṫ, C and F; leaṫ air leaṫ, H. 15. ṁeic, C. 16. H omits do before Neiṁioḋ. F adds .i. Aḋla mac P. Neiṁiḋ (*nom.* and *dat.*), C and F; *al.* Neiṁioḋ. 17. toċt, C; teaċt, F and H; toiġeaċt, *al.* F and H omit dó here. 18. F reads ar in fairrge ccaoil atá acc teaċt ón aiccén, 7 as é ainm goir-aiġén, C, 19. torainn, C; teora, H and *al.* leiṫ, C; leaṫ, H. 20. Airsia, F. 21. roinn, F; rinn, C. 22. caolṁuire, C; caolṁara, H; na caolmara, F. luaiḋiomair, C. 23. tucc láṁ ḋeas, F;

Easrú, son of Framant, son of Fathacht, son of Magog, son of Japheth, came to settle in it: for every invasion which occupied Ireland after the deluge is of the children of Magog. At Srú, son of Easrú, Partholón and the children of Neimheadh separate from each other: and at Seara the Firbolg, the Tuatha Dé Danann, and the sons of Míleadh separate. And it is the Scotic[1] language every tribe of these had. That is evident from (the occasion) when Ith, son of Breogan, came into Ireland; for it is through the Scotic language he himself and the Tuatha Dé Danann spoke with each other; and they said that they were of the race of Magog on both sides. Some others say, as for Neimheadh, that he was of the posterity of the son, Adhla his name, whom Partholón had left in the east. It is the track in which Neimheadh journeyed, coming into Ireland from Scythia on the narrow sea which reaches from the ocean called 'Mare Euxinum,'[2]—it is it (*i.e.* the narrow sea) which is the boundary between the north-west side of Asia and the north-east side of Europe,—and at the north-west part of Asia are the mountains of Riffé,[3] according to Pomponius Mela, on the boundary line of the narrow sea[4] we have mentioned and the northern ocean. He gave his right hand to the mountains of Riffé, till he came into the ocean to the north,[5] and his left hand towards Europe till he came to Ireland. Thirty-four ships (was) the number of his fleet, and thirty persons in every ship of them.

Starn, Iarbhoinel Fáidh, Ainninn, and Fearghus Leithdhearg[6] (are) the names of the four sons of Neimheadh.

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[1] *i.e.* Gaelic.

[2] The Black Sea; but possibly the Baltic is meant as O'Mahony conjectures.

[3] The Riffean or Riphean, *i.e.* the Ural, mountains.

[4] The name of this 'narrow sea' does not appear.

[5] Perhaps on some great river.

[6] Red-sided.

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tug láiṁ ḋeas, H. 24. 7 go ttug láṁ ċlí, H; 7 láṁ ċlé, F. 25. After in Éirinn, F and H, continue 7 fá hé líon a ċaḃluiġ, 7 nuiṁir a ṁuinntire. 27. luing ḋíoḃ, C. trioċa ḋfoirinn, F. 29. Neiṁiḋ (*gen.*), C, and again l. 30.

Ceiṫre Loċ-ṁaḋmanna i n-Éirinn i n-aimsir Neiṁeaḋ,
31 eaḋon, Loċ mḂreunainn ar Maġ n-asail i n-Uiḃ Nialláin,
Loċ Muinreaṁair ar Maġ Sola i Laiġniḃ: i gcionn deiċ
33 mbliaḋan iar roċtain Éireann do Neiṁeaḋ, ro ling Loċ
Dairḃreaċ agus Loċ Ainninn ar Maiġ mór i Miḋe. Óir an
tan do clasaḋ feart Ainninn, is ann do ling Loċ Ainninn.
36 Is do ḋearḃaḋ gurab i n-aimsir Neiṁeaḋ ro ṁuiḋriod na
loċa so, do rinneaḋ an rann so:—

Ceiṫre loċa so linn lóir
Do ḃruċt tar Ḟoḋla ḃfíor-ṁóir:—
Loċ Dairḃreaċ, Loċ mḂreunainn mbinn,
Loċ Muinreaṁair, Loċ n-Ainninn.

Is túsga do eug bean Neiṁeaḋ i n-Éirinn ioná Ainninn,—
Máċa a hainm; agus an dara bliaḋain deug iar dteaċt i
44 n-Éirinn dóiḃ, fuair an Ṁáċa so bás; agus fá hise ceud-
ṁarḃ Éireann iar dteaċt Neiṁeaḋ innte. Agus is uaiṫe
ainmniġṫear Árd Máċa, óir is ann do haḋnaiceaḋ í.
Do tógḃaḋ dá ríoġráiṫ le Neiṁeaḋ i n-Éirinn, eaḋon
Ráiṫ Ċinneiċ i n-Uiḃ Nialláin, agus Ráiṫ Ciombaoṫ i
49 Seiṁne. Ceiṫre mic Ṁaḋáin Ṁuinreaṁair d'Ḟoṁórċaiḃ do
ṫógaiḃ Raiṫ Ċinneiċ i n-aon ló, Boġ, Roḃoġ, Ruiḃne, agus
51 Rodan a n-anmanna: agus do ṁarḃ Neiṁeaḋ ar a ḃáraċ
52 iad i san maidin, i nDaire Liġe, d'eagla go gcinnfidís ar
ṫógáil na ráṫa arís; agus do haḋnaiceaḋ ann sin iad.

Ro sleaċtaḋ dá ṁaiġ deug a coill le Neiṁeaḋ i
55 n-Éirinn, eaḋon, Maġ Ceara, Maġ Neara, Maġ Cúile
Tolaḋ, Maġ Luirg i gConnaċtaiḃ, Maġ Toċair i dTír

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31. Loċ mbréunainn, C; mbrenainn, F. 33. Neiṁiḋ (*dat.*) here, C; (*nom.*), F. do ling so é., F. 36. do lingsiat, F. gonaḋ da ḋearḃaḋ gurab re linn n., F. 44. as í, F; hisi, C. 49. ċeiṫre meic, C. 51. ar maidin ar na ṁaraċ, F; ar a ṁáraċ, C; ḃáraċ, P. 52. isin, C. 54. ṁoiġ, C. F and H insert ag so a n-anmanna. 55. Maġ Neaḃa, F; F has Maġ mbara, with e written above the line, and on margin Maġ neara seiriḋ; H seireaḋ, F; seirioḋ, C.

Four lake-eruptions in Ireland in the time of Neimheadh, namely, Loch mBreunainn[1] on Mágh n-Asail in Ui Nialláin: Loch Muinreamhair[2] on Mágh Sola among the Leinstermen: at the end of ten years after Neimheadh had arrived in Ireland, Loch Dairbhreach and Loch n-Ainnin[3] sprang up in Magh Mór in Meath: for when the grave of Ainnin was dug, it is then Loch Ainnin sprang forth. It is in proof that it was in Neimheadh's time these lakes burst forth that this verse was made :—

Four lakes of abundant water
Burst forth over Fodhla truly great :—
Loch Dairbhreach, Loch mBreunainn sweet sounding,
Loch Muinreamhair, Loch n-Ainnin,

The wife of Neimheadh—Macha her name—died in Ireland sooner than Ainnin; and the twelfth year after their coming into Ireland this Macha died; and she was the first dead person of Ireland after the coming of Neimheadh into it. And it is from her Árd Macha[4] is named; for it is there she was buried. Two royal forts were built by Neimheadh in Ireland, namely, Rath Chinneich[5] in Uí Nialláin, and Rath Ciombaoth[6] in Seimhne.[7] The four sons of Madán Muinreamhar[8] of the Fomórians built Rath Cinneich in one day, Bog, Robhog, Ruibhne, and Rodan their names: and Neimheadh slew them on the morrow in the morning, in Daire Lighe,[9] for fear that they should resolve on the destruction of the fort again; and they were buried there.

Twelve plains were cleared from wood by Neimheadh in Ireland; namely, Magh Ceara,[10] Magh Neara, Magh Cuile Toladh,[11] Magh Luirg[12] in Connacht, Magh Tochair in Tír

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[1] Ancient name of *Lochgcal* or Loughall, barony of O'Neilland, Co. Armagh.
[2] Loch Ramor.
[3] Two lakes in Westmeath, now called Derravaragh and Ennell.
[4] *i.e.* Armagh.
[5] Near Derrylee, barony O'Nialland, Co. Armagh.
[6] Near Island Magee, Co. Antrim.
[7] *i.e. Rinn Seimhne*, old name of Island Magee.
[8] *i.e.* Thick-necked.
[9] Derrylee, Co. Armagh.
[10] Barony of Carra, Co. Mayo.
[11] In barony of Kilmaine, Co. Mayo.
[12] In Co. Roscommon.

Eoġain, Leaċmaġ 'san Múṁain, Maġ mBreasa i Laiġniḃ, Maġ Luġaḋ i n-Uiḃ Tuirtre, Maġ Seirioḋ i dTeaṫba, Maġ Seiṁne i nDál n-Áruiḋe, Maġ Muirṫeiṁne i mBreaġaiḃ, agus Maġ Máċa i n-Oirġiallaiḃ.

Do ḃris Neiṁeaḋ trí caṫa ar Ḟoṁórċaiḃ, eaḋon, Loingsiġ do ṡlioċt Ċaim ro ṫriall ó'n Afraic; táinig ar teiṫeaḋ go hoiléanaiḃ iarṫair Eorpa, agus do ḋéanaṁ gabáltais dóiḃ féin, agus ar teiṫeaḋ ré slioċt Seim d'eagla go raċaḋ aca orra, a los na mallaċta do ḟágaiḃ Noe ag Cam ó' dtángadar, ionnus gur ṁeasadar, ó ḃeiṫ i n-imċian uaṫa, iad féin do ḃeiṫ innill ó smaċt sleaċta Seim: go dtángadar, uime sin, go hÉirinn, gur ḃriseaḋ na trí caṫa reaṁráiḋte orra; eaḋon, caṫ Sléiḃe Ḃáḋna, caṫ Ruis Ḟraoċáin i gConnaċtaiḃ, i n-ar' ṫuit Gann agus Geanann, dá ṫaoiseaċ na bḞoṁórac, agus caṫ Murḃuilg i nDál Riada, eaḋon, an Rúta, áit i n-ar' ṫuit Starn mac Neiṁeaḋ le Conaing mac Faoḃair a leiṫead Laċtṁaiġe. Do ċuir fós caṫ Cnáṁrois i Laiġniḃ, mar ar' cuireaḋ ár bḟear Éireann um Artur mac Neiṁeaḋ, eaḋon, mac rugaḋ i n-Éirinn dó; agus um Iobcán mac Stairn mic Neiṁeaḋ. Giḋeaḋ, is le Neiṁeaḋ ro briseaḋ na trí caṫa so for Ḟoṁórċaiḃ, amail ḋearḃaiḋ na rainn seo síos:—

Do ḃris Neiṁeaḋ,—niaṁḋa a neart,—
Ro sáiṫeaḋ a leaċt, dar liom,
Gann agus Geanann dia ġreis,
Attroċair leis, ceann a gceann.

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61. for Foṁóraiḃ, C; foṁórċaiḃ, F. 63. teiṫioḋ, C and H. 64. teiċeaṁ, F; teiċioḋ re slioċt S., C; teiċioṁ re s. S., F. 65. a llos, F. 66. Nóe, C. 68. Séiṁ, MS. gor ḃrisioḋ, C. 69. reaṁráite forra, C. 70. mar ar ṫuit, F; ionar, C. 72. an rútaċ, áit ar ṫuit, F. 73. Neiṁiḋ (*gen.*), C (and sometimes *nom.*); Neiṁioḋ, C; Neiṁeaḋ, *al.* 78. Foṁórċaiḃ, C and F; Foṁóraiḃ, *al.* roinnri, C. F reads amail adeir an file san laoiḋ ri rios. Haliday omits all from giḋeaḋ is le N. to the end of the verses (ll. 77–94), and continues dá éis sin fuair Neiṁioḋ bás, ⁊c. 80. dar leam, C. 82. attorċair leis, F.

Eoghain,[1] Leacmhagh in Munster, Magh mBreasa,[2] Magh Lughaidh in Ui Tuirtre,[3] Magh Seireadh in Teathbha,[4] Magh Seimhne[5] in Dál n-Áruidhe, Magh Muirtheimhne[6] in Breagh,[7] and Magh Macha in Oirghialla.[8]

Neimheadh won three battles on the Fomorians, namely, navigators of the race of Cham, who fared from Africa; they came fleeing to the islands of the west of Europe, and to make a settlement for themselves, and (also) fleeing the race of Sem, for fear that they might have advantage over them, in consequence of the curse which Noe had left on Cham from whom they came; inasmuch as they thought themselves to be safe from the control of the posterity of Sem by being at a distance from them: wherefore, they came to Ireland, so that the three battles aforesaid were won over them, *i.e.* the battle of Sliabh Bádhna;[9] the battle of Ross Fraocháin[10] in Connacht, in which there fell Gann and Geanann, two leaders of the Fomorians; and the battle of Murbholg[11] in Dalriada, *i.e.* the Rúta, the place where Starn son of Neimheadh fell by Conaing son of Faobhar in Leithead Lachtmhaighe. Moreover, he fought the battle of Cnámhros[12] in Leinster, where there was a slaughter (made) of the men of Ireland, including Artur, son of Neimheadh, *i.e.* a son born in Ireland to him; and including Iobcan son of Starn, son of Neimheadh. However, it is by Neimheadh these three battles were won over the Fomorians, as these verses below certify:—

Neimheadh defeated—illustrious his strength—
(Their sepulchre was satiated I think),
Gann and Geanann, by his attack.
They were slain by him, one after the other.

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[1] *i.e.* Tyrone, but the place here mentioned seems to be in Inisowen, Co. Donegal.
[2] *or* Magh mBrensa: Haliday and other authorities add 'in Leinster.'
[3] Near Loch Neach.
[4] *i.e.* 'Teffia,' *see* p. 115.
[5] Near Island Magee.
[6] Now part of Co. Louth.
[7] 'Bregia,' now part of Meath and Louth: *see* p. 115.
[8] 'Oriel,' now part of Louth, Monaghan, and Armagh counties.
[9] *i.e.* Sliev Bawn, Co. Roscommon.
[10] *i.e.* Rosreaghan, Co. Mayo.
[11] *i.e.* Murlough Bay, Co. Antrim.
[12] Said to be Camross, Co. Carlow.

Geanann re Neiṁeaḋ ba sgíṫ
a leaċt fríṫ, ga leaċt is mó
le Starn mac Neiṁeaḋ anall
Torċair Gann, agus ní gó.
Caṫ Murḃuilg, é ró ċuir,
go ro-dluiġeaḋ, ro ba dúr;
Do ṁuiḋ re Neiṁeaḋ na n-arm,
Gion go dtáinig Starn ar gcúl.
Re caṫ Cnáṁrois, do ḃí an-all,
Is mór ann do ċiorḃaḋ cnis;
Artúr, Iobcán torċair ann
Aċt giḋ ann ar Gann do ḃris.

Iar sin fuair Neiṁeaḋ bás do ṫáṁ i n-Oiléan Árda Neiṁeaḋ, i gCríċ Liaṫáin ’san Múṁain, d’á ngoirṫear Oiléan Mór an Barraiġ: agus dá ṁíle do ḋaoiniḃ i maille ris, idir ḟear agus mnaoi.

Baoi daoirse agus doċraide mór ar a haiṫle sin ar ċlainn Neiṁeaḋ ag Foṁórċaiḃ, ag díoġailt na gcaṫ do ḃris Neiṁeaḋ orra. Morc, iomorro, mac Deileaḋ, agus Conaing mac Faoḃair, ó’ ngairṫear Tor Conaing i n-imeall Éireann ṫuaiḋ, ag a raiḃe loingeas, agus iad ’na gcóṁnuiḋe i dTor Conaing, d’á ngairṫear Toirinis, ag tabaċ cíosa ar ċlannaiḃ Neiṁeaḋ: agus ba hé méid an ċíosa soin dá dtrian clainne, eaṫa, agus bleaċta fear n-Éireann do ṫiodlacaḋ dóiḃ gaċa bliaḋna Oiḋċe Saṁna go Maġ gCéidne idir Droḃaois agus Éirne. Is uime gairṫear Maġ gCéidne ḋe, ar a ṁionca do beirṫí an ċáin gus an Maġ gceudna.

Do ḃí tuilleaḋ daoirse ag Foṁórċaiḃ ar ċlannaiḃ Neiṁeaḋ, eaḋon, trí lán-sluaisde ar gaċ aoin-teallaċ i

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83. ré Neiṁiḋ, MS. 84. as mó, MS. 85. anall, C and F. 88. ge ro dluigioḋ robaḋ dúr, F. 97. immaille, C; mar aon, F. 98. eidir ḟior agus ṁnaoi, C. ḟear, *al.* 2. for ċloinn Neiṁioḋ, C. 4. inimioll, F; animiol, C. 7. méd, C and F; méad and meud, *al.* 8. da ttrian cloinne, eaṫa ⁊ bleaċta ḟear né., F. 9. ar maġ ccédne, F. ḟear, C. 11. sa héiccean an ċáin sin do ḋíol, F. 13. Foṁóraiḃ, C. do ḃi daoirse ele, F. 14. lán, F, C, and H. éin-teallaċ, C; aointeallaċ, F.

Geanann by Neimheadh was worn out.
Their little grave—what tomb is greater (than it)?—
By Starn, son of Neimheadh the mighty,
Gann fell, and it is not deceit.
The battle of Murbholg—he fought it—
Till it was closed, it was stiff,
It was won by Neimheadh of the arms,
Though Starn came not back (from it).
During the battle of Cnamhros, which was very great,
It is much there was of hacking of flesh;
Artur and Iobcan fell there,
Although in it Gann was routed.

After that Neimheadh died of the plague in Oiléan Árda Neimheadh[1] in Críoch Liatháin in Munster, which is called Oiléan Mór an Bharraigh; and two thousand (of) people with him, both men and women.

There was slavery and great oppression afterwards on the race of Neimheadh by the Fomorians, revenging the battles which Neimheadh had gained over them. Morc, indeed, son of Deileadh, and Conaing, son of Faobhar, from whom is named Tor Conaing on the border of Ireland north [who] had a fleet, and they residing in Tor Conaing which is called Toirinis[2], enforcing a tribute on the children of Neimheadh: and the extent of that tribute was two thirds of the children, and of the corn, and of the milch-kine of the men of Ireland, to be offered to them every year on the eve of Samhain[3] at Magh gCéidne between the Drobhaois and the Eirne.[4] It is why it is called Magh gCéidne from the frequency (with which) the tribute was brought to the same plain.[5]

The Fomorians had still more tyranny on the children of Neimheadh, to wit, three full measures from every single

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[1] See pp. 105 and 171. Críoch Liatháin, *i.e.* the district round Castlelyons, Co. Cork. [2] *i.e.* Tory Island, off Donegal. [3] The festival of Samhain at the beginning of November. [4] *i.e.* the plain lying between the rivers 'Drowse' and 'Erne,' south of Ballyshannon, Co. Donegal. [5] *i.e.* Magh gCeudna: this explanation is not tenable.

n-Éirinn, d'uaċtar bainne, do ṁin cruiṫneaċta, agus d'im, do ḃreiṫ go Morc agus go Conaing go Toirinis; agus ban-ṁaor d'á ngairṫí Liaġ, ag taḃaċ na cána soin feaċnóin Éireann, gonaḋ do'n ċáin sin do ráiḋeaḋ an rann so:—

An ċáin sin ro cumaḋ ann,
Trí liaċa noċa lán-ġann;
Liaċ uaċtair bainne bleaċta,
Is liaċ mine cruiṫneaċta,
An treas fiaċ,—linne ba lonn,—
Liaċ ime uairde d'annlann.

Gaḃais, trá, fearg agus loinne fir Éireann tré ṫruime an ċíosa agus na cána soin, ionnus go ndeaċadar do ċaṫuġaḋ ris na Foṁóraiḃ. Is aire do gairṫí Foṁóraiġ díoḃ, eaḋon, ó n-a mbeiṫ ag déanaṁ fóġla ar muir: Foṁóraiġ .i. foṁuiriḃ.

Badar, trá, trí deaġ-laoiċ ag Clannaiḃ Neiṁeaḋ 'san ionḃuiḋ so, eaḋon, Beoṫaċ, mac Iarḃoineoil Fáṫaiġ mic Neiṁeaḋ; Fearġus Leiṫḋearg mac Neiṁeaḋ; agus Earglan mac Beoáin mic Stairn mic Neiṁeaḋ, go n-a dá ḃráṫair, eaḋon, Manntán agus Iarṫaċt: agus ba hé a líon, trioċa míle ar muir, agus an uiṁir ċeudna ar tír, aṁail foillsiġeas an rann so:—

Trí fiċid míle,—moḋ nglé,—
Ar tír agus ar uisge;
Is é líon lodor ó a dtoiġ,
Clanna Neiṁeaḋ do'n toġail.

Ro toġlaḋ an tor ann sin, agus tuitis Conaing go n-a ċlainn le clannaiḃ Neiṁeaḋ. Iar sin tug Morc mac Deileaḋ luċt trí ḃfiċe long ó'n Afraic go Toirinis, go

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15. F omits bainne. 16. do ṫioḋlacaḋ, F and H. 18. ráiḋioḋ, C; ar fuid é., F; air feaḋ Eirionn, H. conaḋ da ḋearḃaḋ sin adeir an fili an rann so, F. 21. breaċta, C; bleaċta, H; bainne baba, F. 23. níor lonn, H; nir lonn, F. 24. H and F read agas liaċ ime na anlonn. 25. ṫrá, MS., C. fiora, C. 26. F and H read do ġaḃ, iaruṁ, fearg 7 toirrsi mór fir Eirionn. gona ada, MS. 28. F reads .i. drong do ḃíoḋ na luċt fogla ar muir iad, conaḋ aire sin adeirṫior. 34. tríoċad, C; trioċad, H; trioċa, F. 35. uiḃir, C. iar ttír, H. 39. lodor, C.

household in Ireland of the cream of milk, of the flour of wheat, and of butter, to be brought to Morc and to Conaing to Toirinis; and a female steward who was called Liagh, enforcing that tax throughout Ireland, so that of that tax this verse was recited:—

> That tax which was devised there,
> Three measures which were not very scant;
> A measure of the cream of rich milk,
> And a measure of the flour of wheat,
> The third obligation—we think it was hard—
> A measure of butter over it for a condiment.

Anger and rage indeed seize upon the men of Ireland by reason of the heaviness of that tribute and tax, insomuch that they went to do battle with the Fomorians. It is wherefore they used to be called Fomorians, namely, from their being committing robbery on sea: Fomhóraigh,[1] *i.e.* along the seas. There were, however, three good warriors among the children of Neimheadh at this period, namely, Beothach, son of Iarbhoineol the prophetic, son of Neimheadh; Fearghus the red-sided, son of Neimheadh; and Earglan, son of Béoan, son of Starn, son of Neimheadh, with his two brothers, namely, Manntán and Iarthacht: and their number was thirty thousand on sea, and the same number on land, as this verse shows:—

> Three score thousand,—bright array—
> On land and on water;
> It is the number went from their dwelling,
> The race of Neimheadh to the demolition (of the tower).

The tower was demolished then, and Conaing falls with his children by the race of Neimheadh. Afterwards, Morc, son of Deileadh, brought the crew of three score ships from Africa to Toirinis, till he gave battle to the children of

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[1] Explanation not admitted.

36. 7 tríoċa míle ar tír, conaḋ da ḋearbaḋ sin adeir an file an rann so, F.
38. iar ttír 7 iar nuisce, F. ṫiaġuid, H; tiaġait, F. 41. do ṫuit, F.
43. trí. .20. long, C; luċt tri friċid long, H. tainic m. Affraic, C; Afraic, H. mac Deileaḋ luċt trí fiċit long, F.

44 dtug caṫ do ċlannaiḃ Neiṁeaḋ, gur coṁṫuitriod leaṫ ar
leiṫ, agus gur báiṫeaḋ gaċ aon ná'r marḃaḋ ḋíoḃ, aċt
46 Morc agus beagán d'á ḃuiḋin do ġaḃ sealḃ an oiléin ; óir
47 níor ṁoṫuiġriod an ḟairrge ag teaċt fúṫa re dúire an
48 ċaṫuiġṫe, ionnus naċ teurna do ċlannaiḃ Neiṁeaḋ (an
49 ṁéid do ḃí 'san gcaṫuġaḋ so ḋíoḃ) aċt luċt aon-ḃáirce
50 i n-a raiḃe trioċa tréin-ḟear, um triar taoiseaċ, eaḋon,
51 Simeon Breac mac Starn mic Neiṁeaḋ ; Iobáṫ mac Beoṫaiġ
mic Iarḃoineoil Fáiḋ, mic Neiṁeaḋ, agus Briotán Maol,
53 mac Fearġusa Leiṫḋeirg mic Neiṁeaḋ, aṁail adeir an
rann :—

Aċt aon-ḃárc go n-a luċt lór,
ní ṫeurna ḋíoḃ, líon a slóġ,
Simeon, agus Iobáṫ bil,
is Briotán Maol, 'san loing sin.

Iar dteaċt ó'n gcoinḃlioċt sin dóiḃ, is í coṁairle ar ar'
60 ċinnriod, triall a h-Éirinn do ṫeiṫeaḋ ré hanḃroid na
bḞoṁóraċ. Bádar seaċt mbliaḋna ag a n-ullṁuġaḋ re
62 huċt na heaċtra so, agus ullṁuiġtear loingeas leis gaċ
63 taoiseaċ ḋíoḃ, agus téiḋid soireann do'n droing táinig
le Neiṁeaḋ i n-Éirinn, agus d'á sliocht, leis gaċ fear do
65 na taoiseaċaiḃ reaṁráiḋte ; agus anaid drong díoḃ d'á
n-éis i n-Éirinn, eaḋon, deiċneaḃar laoċ do ḟágḃadar ag
gaḃáil ceannais an iarṁoir do ċlannaiḃ Neiṁeaḋ do
68 ḟágsad fa ṁóġsaine na bḞoṁóraċ ag a háitiuġaḋ go
69 haimsir Fear mBolg.

Téid taoiseaċ do'n triar ċuas [go bḟoirinn leis], mar
atá, Simeon Breac mac Starn, do'n Ġréig, eaḋon, go
Tracia ; is ann ḃádar so ḋaoire, agus is uaiḋ tángadar
Fir Bolg, aṁail adéaram d'á éis so.

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44. F reads go ttuccadar clanna Neiṁeaḋ 7 Foṁoruiġ caṫ ann gur ċoṁṫuiteadar le ċéle leaṫ ar leaṫ; leaṫ, C and H. 46. seilḃ, C; sealḃ, H and F. 47. la for re, F. 48. téurnó, MS., C; terno, F; térno, H. Neiṁioḋ (*gen.*), MS.; Neiṁeaḋ, *al.* 49. an líon, F. 50. trioċa, F. mar aon re triar, F. 51. mar atá S. b., F. 53. an sil san, F. H omits aṁail adeir an rann, and the verse. 55. ṫéurna, C. F reads aċt aon barc ceana luċt lóir, ní

Neimheadh, so that they fell side by side, and that everyone of them who was not slain was drowned, but Morc and a few of his company who took possession of the island: for they did not perceive the sea coming under them with the obstinacy of the fighting, so that there escaped not of the race of Neimheadh (as many of them as were in this warfare) but the crew of one bark, in which were thirty strong men, including three chiefs, namely, Simeon Breac, son of Starn, son of Neimheadh; Iobath, son of Beothach, son of Iarbhoineol Fáidh, son of Neimheadh; and Briotán Maol, son of Fearghus Leithdhearg, son of Neimheadh, as the verse says:—

> But one bark with its full company,
> There escaped not of them, the entire of their hosts:
> Simeon and Iobath good,
> And Briotán Maol, in that ship.

On their coming away from that conflict, it is the counsel on which they resolved, to fare from Ireland to fly the tyranny of the Fomorians. They were seven years making ready towards this adventure; and a fleet is prepared by each chief of them, and a party of the people who had come with Neimheadh to Ireland, and of his descendants, go with each one of the aforesaid chiefs; and some of them remain behind in Ireland, namely, ten warriors whom they left taking the headship of the remnant of the race of Neimheadh who remained under servitude of the Fomorians till the time of the Firbolg.

A chief of the three above (named), viz. Simeon Breac, son of Starn, goes to Greece, even to Thrace, and a company with him; it is there they were under bondage, and it is from him the Firbolg have come, as we shall say hereafter.

ṫerna díoḃ ón muir móir. S. 7 i. bil 7 b. m., 7c. 59. ón ċloinḃlioċt, MS.; ón gcoínḃlioċt, *al.* 60. do ṫeiċioḋ, C and F. res anḃroid do ḃíoḋ ag fomoiriḃ forra, F; re for ria, C. air teiṫeaḋ ris, H. 62. ollṁuiġṫior, C. 63. téid, MSS. foireann, F. 65. díoḃ, F; ḋíoḃ, C. fanuid, H; anaid, F. luċt, H and F. 68. do ḟágḃadar, F. Words in brackets from H. 69. ḟear mbolcc, F; fir ḃolg, *al.*

74 Téiḋ an dara taoiseaċ, eaḋon, Iobáṫ, mac Beoṫaiġ, i
75 gcríoċaiḃ tuaisceirt na hEorpa; agus aḋeirid drong re
76 seanċus gurab go 'Boetia' do ċuaiḋ: is uaiḋ do ṡíolsad
Tuaṫa Dé Danann.

Téiḋ an treas taoiseaċ, eaḋon, Briotán Maol go ḃfoirinn
leis go Doḃar agus go hIarḋoḃar i dtuaisceart Alban, gur
80 áitiġ féin agus a ṡlioċt 'na ḋiaiḋ ann. Is é líon coḃlaiġ
81 ḃádar na taoisiġ seo clanna Neiṁeaḋ ar an eaċtra so,
82 idir loing, ḃáirc, curaċán, agus naoṁóig, trioċa ar ċéad ar
ṁíle eaṫar.

Aċt ċeana, do ḃí Briotán Maol, mac Ḟearġusa Leiṫ-
ḋeirg, mic Neiṁeaḋ, agus a lorg, ag áitiuġaḋ tuaisceirt na
hAlban go ndeaċadar Cruiṫniġ, eaḋon 'Picti,' a héirinn
87 d'áitiuġaḋ Alban i n-aimsir Eireaṁóin. Aḋeir Cormac
naoṁṫa mac Cuileannáin i n-a Ṡaltair, gurab ó Briotán
gairṫear 'Britannia' do'n oileán d'á ngairṫear Breatain
90 Ṁór indiu; agus atá seanċus Éireann teaċt leis air sin,
91 aṁail aḋeir an duain darab tosaċ "Aḋaṁ aṫair sruiṫ ár
92 slóġ," mar a n-abair:—

Luiḋ Briotán tar muir, gan ṁeirg,
mac fial Ḟearġusa Leiṫ-ḋeirg;
Breaṫnaiġ uile, buaiḋ go mbloiḋ,
uaiḋ, gan ġaoi, ro ġeinsiodar.

Tig úġdar eile leis air sin mar a n-abair:—

Briotán Maol, mac na flaṫa,
Saor an slioċt-ráṁ tar sreaṫa,
mac an Leiṫḋeirg do'n leagṁoiġ
ó' dtád Breaṫnaiġ an beaṫa.

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74. F adds mic I. f. mic N. ṫuaiscceirt, C. 76. *Boetia*, MSS. 76. do síolaḋ, F. 78. F adds mac F. L. mic N. 80. a sé, MS. 81. bádor, C; ro bator na taoisiġ réṁráitte sin, F. 82. ḃáirc, C; báirc, F. F reads clainne, N; curċan, F; naoṁóicc, F. tríoċat, MS.; trioċad, H. 87. Corbmac, F; Cuilionnáin, C. 90. aniú, C and F; i n-iuṁ, H. acc teaċt leis, F. 91. duain, C and F.

The second chief, namely, Iobáth, son of Beothach, goes into the regions of the north of Europe; and some antiquaries say that it is to 'Boetia'[1] he went: it is from him the Tuatha Dé Danann have descended.

The third chief, *i.e.* Briotán Maol goes with a company with him to Dobhar and to Iardhobhar in the north of Scotland, so that he himself and his posterity after him dwelled there. It is the total of the fleet these chiefs, the children of Neimheadh, (had) on this expedition, between ship, bark, skiff, and small boat, one thousand one hundred and thirty vessels.

However, Briotán Maol, son of Fearghus Leithdhearg, son of Neimheadh, and his posterity, were inhabiting the north of Scotland until the Crutheni, *i.e.* the Picts, went from Ireland to dwell in Scotland in the time of Eireamhón. Holy Cormac, son of Cuileannan, in his Saltair, says that it is from Briotán Britannia is called to the island which is to-day called Great Britain: and the ancient record of Ireland is agreeing with him on that, as the poem says, which has for beginning "Adam father, fountain of our hosts," where it says:—

Briotán went beyond sea, without stain,
Generous son of red-sided Fearghus;
The Britons all, victory with renown,
From him, without deception, they have descended.

Another author supports him on that where he says:—

Briotán Maol, son of the prince,
Noble the stock-branch spreading from him,
Son of Leithdheirg from Leacmhagh,[2]
From whom are the Britons of the world.

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[1] Some northern region is intended (? Bothnia). [2] 'Stony plain,' see p. 179.

92. acc so an rann, F. 96. H reads uaiḋ gan ġó ro ċinnseador. ro ġeinsiodair, MS., C. F reads uaiḋ gan gó ro ċinnseatair. 97. air an niḋ ccéḋna, H. F reads ticc sile ele leis an ní céḋna. 98. na flaṫa, F, C, and H. 99. sliocṫ raṁ, F. ó ttáid, H.

Is cóiraide a ṁeas sin do ḃeiṫ fírinneaċ, naċ inṁeasta gurab ó Ḃrutus gairṫear í: óir dá mad uaiḋ, is cosṁail gurab 'Ḃrutania' do gairfiḋe ḋi; agus fós is mó do múċaḋ a hainm le clainn Ḃrutus, do réir Monomotensis, mar go dtug Laegrus mac Ḃrutus Laegria d'ainm ar an mír ráinig é féin do'n Ḃreatain; Camber an dara mac do Ḃrutus tug Cambria mar ainm ar an mír ráinig é féin di; agus Albanactus an treas mac do Ḃrutus tug Albania d'ainm ar a ċuid féin do'n ċríċ ċeudna.

Dála an iarṁair do ċlannaiḃ Neiṁeaḋ, do ḟuiriġ ag áitiuġaḋ Éireann d'éis na dtaoiseaċ soin; ḃádar ag a gcoiṁbuaiḋreaḋ ag Foṁórċaiḃ ó aimsir go haimsir, go roċtain do ḟlioċt Simeoin Ḃric mic Stairn mic Neiṁeaḋ i n-Éirinn ó'n nGréig. Seaċt mbliaḋna deug ar ḋá ċéad ó ṫeaċt do Neiṁeaḋ i n-Éirinn go teaċt Ḟear mBolg innte, amail dearḃas an rann so:—

Seaċt mbliaḋna deug is dá ċéad—
Re a n-áireaṁ, ní hiomairḃréag,—
Ó ṫáinig Neiṁeaḋ a n-oir,
Tar muir go n-a ṁór-ṁacaiḃ
Go dtángadar clanna Stairn
As an nGréig uaċṁair, aṫġairḃ.—

AN T-OĊTṀAḊ ALT.

Do ġaḃáil Ḟear mBolg ann so.

Iar mbeiṫ do ḟlioċt Simeoin Ḃric [mic Stairn mic Neiṁeaḋ] 'san nGréig, eaḋon, Tracia, amail aduḃramar, ro ḟásadar gur ḃo líonṁar an luċt do ḃí ann díoḃ. Gioḋeaḋ,

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6. don Ḃriotain ṁóir, F. d'ainm, F. 10. agus an tiarṁar do, F. 12. Fóṁóraiḃ, C; foṁoiriḃ, F. 15. ó ṫoiḋeaċt Neiṁiḋ i n-Éirinn go teaċt ffear mbolg, H; teaċt, F. innte, not in H or F. toiġeaċt, MS.; toiḋeaċt, *al.* 16. amail adeir an file, F. 18. re an aireaṁ, F. 19. anoir, C. 20. cona, F. 22. aggairḃ, C; as an nGréicc nuaċṁair naggairḃ, F; n-uaċṁair, n-aṫġairḃ, H.

It is the more right to think that to be true since it is not probable that it is from Brutus it is called (Britain); for if it were from him, it is likely that it is Brutania it would be called ; and, besides, it is the more its name was obscured by the children of Brutus, according to (Geoffrey of) Monmouth, since Laegrus, son of Brutus, gave Laegria for name to the part of Britain which came to him ; Camber, the second son of Brutus, gave Cambria for name to the part of it that came to himself; and Albanactus, the third son of Brutus, gave Albania for name to his own portion of the same territory.[1]

As to the remnant of the race of Neimheadh, who remained dwelling in Ireland after those chiefs; they were oppressed by the Fomorians from time to time, till the arrival of the posterity of Simeon Breac, son of Starn, son of Neimheadh, in Ireland from Greece. Two hundred and seventeen years from the coming by Neimheadh into Ireland till the coming of the Firbolg into it, as this verse certifies :—

Seventeen years and two hundred—
During their reckoning, (there is) no exaggeration—
Since Neimheadh came from the east,
Over sea with his great sons,
Till the children of Starn came
From Greece,[2] terrifying, very rugged.

SECTION VIII.

Of the invasion of the Firbolg here.

The posterity of Simeon Breac, son of Starn, son of Neimheadh, having been in Greece, *i.e.* Thrace, as we have said, they grew so that the people who were there of them

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[1] These speculations are of no value.

[2] Or 'Thracia,' as above.

VIII. Words in brackets not in H., Geanann maiṫ cona muinntir, F (?).
1. ann so síos, H and F. 2. air mbeiṫ, H. bric, F; breic, H.
3. adubramair, MS. 4. go líonṁar, H; an luċt baoi, F.

do ċuirsiod Greugaiġ daoirse agus doċraide ṁór orra, eaḋon, a mbeiṫ ag toċailt na talṁan, ag tógḃáil úire, agus ag a hiomċar i mbolgaiḃ nó i sacaiḃ leaṫair re a gcur ar ċreagaiḃ cloċ, go beiṫ 'na húir ionṫorṫaiġ ḋí. Ġaḃ atuirse mór agus miosgais re Greugaiḃ iad tre san mbroid a raḃadar aca: agus leis sin ro coṁairliġeaḋ aca an doċraide sin d'ḟágḃáil. Gaḃaid cúig míle le céile ḋíoḃ iar gcinneaḋ ar an gcoṁairle sin dóiḃ, agus dogníd bárca do na bolgaiḃ, nó do na tiaċaiḃ leaṫair a mbídís ag tarraing na húire: nó is iad loingeas ríġ Greug do ġadsad aṁail adeir Cin Droma Sneaċta, go dtángadar ar a n-ais go hÉirinn an slioċt so Simeoin Bric mic Stairn i gcionn feaċt mbliaḋan ndeug ar dá ċéad d'éis Neiṁeaḋ do ġaḃáil Éireann.

Ag so na taoisiġ bádar orra an tan soin, eaḋon, Sláinġe, Ruġruiḋe, Gann, Geanann, agus Seanġann, eaḋon, cúig mic Deala, mic Lóiċ, mic Teaċta, mic Triobuait, mic Oṫoirb, mic Goirtean, mic Oirṫeaċta, mic Simeoin, mic Argláin, mic Beoáin, mic Stairn, mic Neiṁeaḋ, mic Aġnamain, ⁊c. A gcúigear ban sin, Fuad, Eudar, Anust, Cnuċa, agus Liobra, a n-anmanna: agus is dóiḃ do ráiḋeaḋ:—

Fuad, bean Ṡláinġe—ní cam liḃ—
Eadar, bean do Ġann go ngail,
Anust, bean Ṡeanġáin na sleaġ,
Cnuċa, fa bean Ġeanoinn ġloinn
Liobra bean Ruġruiḋe ar ród, ⁊c.

Cúig míle líon an tslóiġ táinig leo; deiċ longa fiċead ar ċéad ar ṁíle, idir loing, bárc, curaċán, agus

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5. ⁊ cuirid, H; cuirist, F. ṁóir, C; mór, F. maille re beiṫ, F. 7. iomċor, C. gcor, C. rea cur, F. 8. creaccaiḃ, F. 9. do ġaḃ tre san mbroidsin brón ⁊ toirrsi ⁊ miosgais, ⁊c., F. 11. ċúig, C. 12. donid, MS. 14. ríoġġréġ, C. 15. do gadaḋ leo, H. cin, F; cinn, *al.* 16. sor, C.

were numerous. Howbeit, the Greeks put bondage and great tyranny on them, such as their being digging the ground, raising earth, and carrying it in bags or in sacks of leather for putting it on stony crags, until it should become fruitful soil. Great sadness seized them, and enmity to the Greeks through the slavery in which they had them: and with that it was resolved by them to leave that evil plight. Having determined on that counsel, five thousand of them get together, and they make boats of the bags or of the wallets of leather in which they used to be drawing the clay: or it is the fleet of the king of the Greeks they stole, as the Cin of Druim Sneachta says,[1] so that this posterity of Simeon Breac, son of Starn, came back to Ireland at the end of two hundred and seventeen years after Neimheadh had occupied Ireland.

Here are the chiefs who were over them that time, namely, Sláinghe, Rughruidhe, Gann, Geanann, and Seanghann, *i.e.* the five sons of Deala, son of Loch, son of Teacht, son of Triobuat, son of Othorb, son of Goiste, son of Oirtheacht, son of Simeon, son of Arglán, son of Beoán, son of Starn, son of Neimheadh, son of Agnamon, &c. Their five wives, Fuad, Eudar, Anust, Cnucha, and Liobhra, their names: and it is of them it was said:—

Fuad wife of Sláinghe—not deceiving you—
Eudar wife of Gann the valorous,
Anust wife of Seanghann of the spears,
Cnucha was wife of Geanann bright, (?)
Liobhra wife of Rughruidhe of the way. (?)

Five thousand the number of the host who came with them; one thousand one hundred and thirty ships (between

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[1] See O'Curry's 'MS. Materials,' Lect. I.

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tangatar arís i n-É., F; arís, H. 19. ḃádor, C; do ḃí orra, H. ag teaċt i n-Eirinn dóiḃ, H and F. 21. cóigior, C; cúig, H. 30. an roiḋ, F; ar̃ród, C; an roinn, H. 32. ḃáirc, C.

naoṁóig, áireaṁ a loingis, aṁail foillsiġid na rainn seanċusa so i n-ár ndiaiḋ :—

Deiċ longa fiċead ar ċéad,
Agus míle—noċa brég—
Is é líon táinig a n-oir,
Sláinġe maiṫ go n-a slóġaiḃ
Rob iomḋa Fir Bolg, gan bréig,
Ag toiġeaċt dóiḃ ar an nGréig;
Maiṫ dream naċar malla amaċ,
Noċar ḃo cranda an coḃlaċ.
Dia ceudaoin do ċuadar siar,
Tar muir dtroimleaṫain dToirrian;
Reiṁios trí lá ar ḃliaḋain ḃáin,
Go riaċtadar go hEarpáin :
As sin dóiḃ go hÉirinn áin,
Seolaḋ iongar a hEarpáin :
Méte ann ó ċáċ gan a ċleiṫ,
Reiṁios trí dtráṫ for a deiċ.

Rannaid an cúigear taoiseaċ so Éire i gcúig rannaiḃ eadarra, aṁail adeir an rann so :—

Cúig taoisiġ i dtús an tsluaiġ,
Rannsad i gcúig Banba mbuain;
Geanann, Ruġruiḋe, réim glé,
Gann, Seanġann, agus Sláinġe.

Do ġab Sláinġe (ó ráiḋtear Innḃear Sláinġe ag Loċgarman, sóisear na clainne) cúigeaḋ Laiġean ó Innḃear Colpṫa ag Droiċeadáṫa go Cumar-na-dtrí-n-uisge, agus míle líon a ṡluaiġ. Gaḃais Gann ó Ċumar-na-dtrí-n-uisge go Bealaċ Ċonglais, agus míle líon a ṡluaiġ. Gaḃais Seanġann ó Bealaċ Ċonglais go Luimneaċ, agus míle líon a ṡluaiġ. Gaḃais Geanann cúigeaḋ Connaċt, ó Luimneaċ go Droḃaois, agus míle líon a ṡluaiġ. Gaḃais Ruġruiḋe

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33. na roinn, C and F. 43. ċuadair, C. 48. iongar, F; ionggar, *al.* 49. beiṫte is probably intended here. mé teann, C and F. All from cúig míle to rannaid (ll. 31–50), including the verses, is omitted by Haliday. 53. attús, C and F. 58. loċ garman, MS.; cóigioḋ Laiġion, C. 59. inḃior, C. 60. a ṡlóiġ, C.

ship, bark, skiff, and small boat) the number of their fleet, as these verses of antiquity[1] show which follow[2] :—

Thirty ships on one hundred,
And a thousand—it is not a lie—
It is the number who came from the east,
The good Sláinghe with his hosts:[3]
Many were the Firbolg, without a lie,
At their coming out from Greece;
Good the tribes who were not diffident (in setting out),
Nor was the fleet wooden.[4]
Wednesday they went westward,
Over the great broad Torrian Sea;
The period of three days on a fair year (went by)
Until they reached to Spain:
From that by them to noble Ireland—
A convenient sailing from Spain—
Better then not to conceal it from all, (?)
The space of three days and ten.

These five chiefs divide Ireland in five parts among them, as we have said before, speaking of the third partition which was made of Ireland; as this verse says :—

Five chiefs at the head of the host
Divide into five Banbha the ancient;
Geanann, Rughraidhe—a brilliant roll—
Gann, Seangann, and Sláinghe.

Sláinghe (from whom is named Innbhear Sláinghe at Loch-garman,[5] [the youngest of the children]) took the province of Leinster from Innbhear Colptha[6] at Droichead-átha to Cumar na dtrí-n-uisge, and a thousand the number of his host. Gann takes from Cumar na dtrí-n-uisge to Bealach Chonghlais,[7] and a thousand the number of his host. Seangann takes from Bealach Chonghlais to Luimneach, and a thousand the number of his host. Geanann takes the province of Connacht from Luimneach to Drobhais, and a thousand the number of his

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[1] Ancient record or archæology.
[2] *Lit.* 'in our wake,' 'after us.'
[3] See note, p. 189.
[4] The poet's idea may be that the first start, at any rate, was made in '*currachs*,' or small boats covered with skins, or leather, as above, until they procured more seaworthy craft.
[5] See pp. 31 and 51.
[6] See pp. 107 and 119.
[7] See p. 107.

cúigeaḋ Ulaḋ, eaḋon, ó Droḃaois go Droiċeadáṫa, agus mile lion a ḟluaiġ.

Is do na taoiseaċaiḃ seo go n-a ḃfoirniḃ gairṫear Fir Bolg, Fir Doṁnann, agus Gaileoin. Fir Bolg, iomorro, ó na bolgaiḃ leaṫair do ḃíoḋ aca 'san nGréig, ag iomċar úire d'á cur ar leacaiḃ loma go ndéandaois máġa mion-scoṫaċa fó ḃláṫ ḋíoḃ. Fir Doṁnann ó na doiṁne do ṫoċlaidís i n-úir re n-a hiomċar d'Ḟearaiḃ Bolg. Gaileoin, tra, ó na gáiḃ ro hainmniġeaḋ iad; do ḃríġ gurab iad do ḃíoḋ a n-arm ag cosnaṁ ċáiċ an tan do ḃídís ag déanaṁ a ḃfeaḋma; agus ó na gáiḃ nó ó na sleaġaiḃ fá hairm ḋóiḃ ro hainmniġeaḋ iad.

Tuig, a léaġṫóir, gurab aon ġabáil [do rinne an cúigear mac sin Deala], agus gurab i n-aoin ṡeaċtṁain tángadar i n-Éirinn, [mar atá] Sláinġe Dia Saṫairn i n-Innḃear Sláinġe, Gann agus Seanġann an Ṁáirt iar sin i n-Iorrus Doṁnann, Geanann agus Ruġruiḋe an Aoine ar a haiṫle, i dTráċt Ruġruiḋe. Ar Ṡláinġe go n-a ṁuinntir do beirṫear Gaileoin. Ar Ġann agus ar Ṡeanġann go n-a muinntir do beirṫear Fir Bolg; agus ar Ġeanann agus ar Ruġruiḋe do beirṫear Fir Doṁnann. Agus adeirid cuid do na seanċaḋaiḃ gurab i n-Innḃear Doṁnann (i n-iarṫuaiḋ re cúigeaḋ Ċonnaċt) tángadar an dias so i dtír go dtrian an tsluaiġ, agus gurab uaṫa gairṫear Innḃear Doṁnann: giḋeaḋ, gairṫear Fir Bolg go coitċeann díoḃ uile. Sé bliaḋna deug ar ḟiċid fad flaiṫeasa Ḟear mBolg ar Éirinn; agus níor ġaḃ neaċ

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67. ḃfoirniḃ, C. sóisior, C; sóisear, F. 67. H omits from l. 57 to l. 66, and reads here is do'n ċoigear mac so Deala go n-a ffuirinn goirṫear, ⁊c. F reads míle do ḋaoiniḃ líon a ḟluaiġ. 68. Fir bolg, C. 69. H reads san nGréig, goirṫear iad; and below, after bolg, gur na leacaiḃ air a ccuirdís í. iomċor, C. 70. da cor, C; for, C. moiġe, C. 72. F has these seven words. 74. cáiċ, C; ċáiċ, H. 75. H reads a ffeaḋma féin, and also F. 78. a n-éin-ṡeaċtṁain, C. F and H read aon ġabáil do rinne an coigear mac sin Deala. aṁáin, H. 81. dá éis sin, H. and F. Iorrus, MSS. and H. 82. H reads Dia haoine i n-a ḋiaiḋ sin; nadiaiḋsin, F. 86. seanċuiḋiḃ, C;

host. Rughraidhe takes the province of Ulster, namely, from Drobhaois to Droichead-átha, and a thousand the number of his host.

It is [to] these chiefs with their companies that are called Fir Bolg, Fir Domhnann and Gaileon. Fir Bolg, indeed, from the bags of leather they used to have in Greece, carrying earth to put it on bare flags so that they might make of them flowery plains in bloom. Fir Domhnann from the pits[1] they used to dig in the soil by carrying it to the Fir Bolg. Gaileoin, indeed, they were named from the darts; because it is these which used to be their arms defending everybody when they would be (*i.e.* the others) doing their work; and from the darts or the spears which were their arms, they were named.

Understand, O reader, that it is one conquest they made, and that it is in one week they came into Ireland, *i.e.* Sláinghe on Saturday in Innbhear Sláinghe, Gann and Seangann the Tuesday after that in Iorrus Domhnann,[2] Geannan and Rughraidhe the Friday afterwards in Tracht Rughraidhe.[3] (The name) Gaileoin is given to Sláinghe with his people: Fir Bolg is given to Gann and to Seangann with their people: and Fir Domhnann is given to Geanann and to Rughraidhe. And some of the antiquaries say that it is in Iorrus Domhnann[4] (in the north-west of the province of Connacht) these two came to land with a third of the host, and that it is from them Iorrus Domhnann is called. However, they are all commonly called Fir Bolg. Thirty-six years (was) the length of the dominion of the Fir Bolg over Ireland: and no one to whom the title of high-king was given came into the island before

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[1] *Doimhne.* [2] Erris, Co. Mayo. See pp. 119, 131, and 165. [3] The strand of the bay of Dundrum, Co. Down. [4] See above, l. 81: Innbhear in the text here, ll. 86 and 89, is in MSS. and H., being possibly an error for Iorrus. But see also p. 163, and note, and refer to O'Curry's Lect. MS. Mat., pp. 385 and 402, and App., p. 485.

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seanċaḋaiḃ, F. 87. a niarttuaiḋ, C. 88. go ttrian an tsluaiġ, C. 89. gairmṫear, H and F. ġoirṫior, C. firbolg, C. 90. H reads don ċoigear mac so Deala go na sluaġ uile: mic loiċ cona sluaġ uile, F.

d'ár' gaireaḋ ainm Áirdríġ i n-inis rómpa; gonaḋ d'á ḋearḃaḋ sin do rinneaḋ an rann so i n-ár ndiaiḋ:—

Sé bliaḋna déag is dá ḋeiċ,
Fir Bolg ós Banḃa d'éin-leiṫ,
go toiġioċt Tuaṫa Dé do'n dream,
gor ġaḃsad uile Éirinn.

AN NAOṀAḊ ALT.

Do na céid ríoġaiḃ ro ġaḃ flaiṫeas Éireann; agus do gaċ ríġ 'na ndiaiḋ d'ár' ġaḃ í, do réir oird na n-aimsear agus na ngabáltas, ann so síos.

Do ġaḃ Sláinġe mac Deala mic Lóiċ flaiṫeas Éireann bliaḋain, go ḃfuair bás i nDionn Ríġ, d'á ngairṫear Duṁa Sláinġe: agus dob' éirḋe céid rí Éireann riaṁ; agus fós ba hé ceud ṁarḃ Éireann d'Fearaiḃ Bolg é.

Do ġaḃ Ruġruiḋe mac Deala mic Lóiċ ríoġaċt Éireann dá ḃliaḋain, gur ṫuit i san mBruġ ós Bóinn.

Do ġaḃ Gann agus Geanann ríoġaċt Éireann ceiṫre bliaḋna, gur eugsad do ṫáṁ i ḃFréaṁainn Míḋe.

Do ġaḃ Seanġann an ríġe cúig bliaḋna, gur ṫuit le Fiaċaiḋ Ceinnḟionnán.

Do ġaḃ Fiaċaiḋ Ceinnḟionnán mac Stairn mic Ruġruiḋe mic Deala mic Lóiċ an ríġe cúig bliaḋna, gur ṫuit le Rionnal mac Geanainn mic Deala mic Lóiċ. Ceinn-ḟionna do ḃíoḋ ar ḟearaiḃ Éireann re n-a linn: is aire ro hainmniġeaḋ Ceinnḟionnán de.

Do ġaḃ Rionnal ríoġaċt Éireann sé bliaḋna, gur ṫuit le Foiḋḃġein mac Seanġainn mic Deala mic Lóiċ.

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92. d'á ngoirsiḋe rí Éirionn, F and H. aninis, C and F. reampa, F. 93. ionar ndiaiġ, C. After gonaḋ, F and H, read uime sin adeir file éigin an rann so. 95. d'aoin-leiṫ, H and F. 96. toiḋeaċt, H and F. ṫuaṫ dé, H; tuaṫ de, F. dreim, F, C, and H.

IX. 1. dá, C and F, for do. 2. uird, C and F. 4. in dinnriġ .i. in duṁa Sláine, F. ṁac, C. ṁic, C and H. 8. gor ṫuit isin, C; gur, F; gur ṫuit san, H. 9. ċeiṫre, C; ceiṫre, F. 10. éagadar, H.

them; so it is to prove that the following 'rann'[1] was composed:—

Sixteen years and two tens,
Fir Bolg over Banbha throughout,
Till the coming of the Tuatha Dé to the people,
(And) that they seized all Ireland.

SECTION IX.

Of the first kings who took the sovereignty of Ireland; and of every king after them who assumed it, according to the order of the periods and of the invasions, down here.

Sláinghe, son of Deala, son of Lóch, took rule of Ireland (for) a year, till he died in Dionnriogh, which is called Dumha Sláinghe[2]: and he was the first king of Ireland [ever]; and, moreover he was the first dead among the Fir Bolg.

Rughraidhe, son of Deala, son of Lóch, took the kingdom of Ireland two years till he fell in the Brugh[3] over the Bóinn.[4]

Gann and Geanann took the kingdom of Ireland four years till they died of the plague in Freamhainn Midhe.[5]

Seangann held the kingship five years till he fell by Fiachaidh Ceinnfhionnán.

Fiachaidh Ceinnfhionnán,[6] son of Starn, son of Rughraidhe, son of Deala, son of Lóch, held the kingdom five years, till he fell by Rionnal, son of Geannan, son of Deala, son of Lóch. There were white heads on the men of Ireland during his time: hence he was called Ceinnfhionnán.

Rionnal took the kingdom of Ireland six years, till he fell by Foidhbghein, son of Seangann, son of Deala, son of Lóch.

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[1] *rann*, 'verse, stranza.' [2] See p. 31. [3] *Brugh-na-Boinne*, a very ancient monument in Meath. [4] *Bóinn*, the Boyne. [5] *Freamhainn* of Meath, a hill on the shore of Loch Uair in Westmeath. [6] *i.e.* white-headed.

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11. ríoġaċt é., H and F. 13. ṁic, C and H. 15. ṁac, C; mac, H; ṁic, C and H. 16. for, C; air, H; ar, F. 19. Oiḃġean, H.

Do ġaḃ an Foiḋbġein seo an ríġe ceiṫre bliaḋna go dtorċair le hEoċaiḋ mac Eirc i Maiġ Muirṫeiṁne.

Do ġaḃ Eoċaiḋ mac Eirc mic Rionnail mic Seanainn an ríġe deiċ mbliaḋna. Ní raiḃe fearṫain ná doinionn re a linn, ná bliaḋain gan meas agus toraḋ. Is i n-a aimsir do cuireaḋ eugcóir agus aindliġeaḋ Éireann ar gcúl, agus do horduiġeaḋ dliġṫe dearḃṫa dearsgnaiġṫe innte. Do ṫuit an t-Eoċaiḋ seo le trí macaiḃ Neiṁeaḋ mic Baḋraoi (Ceasarb, Luaṁ, agus Luaċra a n-anmanna) i gcaṫ Maiġe Tuireaḋ. Is é an t-Eoċaiḋ seo fá rí Fear mBolg ré dteaċt Tuaiṫe Dé Danann i n-Éirinn. Is í fá ríoġan dó, Taillte inġean Maḋmóir rí Easpáine, agus i dTailltinn do haḋnaiceaḋ í, gonaḋ uaiṫe ro hainmniġeaḋ Taillte. Nuaḋa Airgeadláṁ fá rí an tan soin ar Ṫuaṫaiḃ Dé Danann. Is imċian baoi an caṫ so Maiġe Tuireaḋ ag a ċur idir an dá ríġ reaṁráiḋte. Giḋeaḋ do briseaḋ ar Eoċaiḋ agus ar Ḟearaiḃ Bolg fá ḋeoiḋ, gur marḃaḋ Eoċaiḋ agus go dtorċair céad míle d'á ṁuinntir ó Ṁaiġ Tuireaḋ go Tráiġ Eoṫuile. I san gcaṫ so do beanaḋ a láṁ do Nuaḋa Airgeadláṁ, go raiḃe ag a léiġeas seaċt mbliaḋna, gur cuireaḋ láṁ n-airgid air, gonaḋ de ro hainmniġeaḋ Nuaḋa Airgeadláṁ de.

An beagán d'Ḟearaiḃ Bolg teurna as an gcaṫ so, do ċuadar ar teiṫeaḋ ré Tuaṫaiḃ Dé Danann, gur háitiġeaḋ riu Árainn, Íle, Reaċrainn, Inse Gall, agus iomad oiléan ar ċeana, agus do ċoṁnuiġ siad ionnta go haimsir na gcúigeaḋaċ do ḃeiṫ i bflaiṫeas Éireann, gur ḋíbirsiod na Cruiṫniġ, eaḋon 'Picti,' as na hoiléanaiḃ sin iad, go

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20. ċeiṫre, C and H; ceiṫre, F. gur ṫuit le, H and F. 23. ríoġaċt é., H. deaṙṫain, MS., C; fearṫainn, F; doineann, F fearṫuinn, H. H reads ní raiḃ aon ḃliaġain gan ṁeas gan toraḋ i n-a ré. as n-a, C. 26. dearsgnaiġṫe, F; dearsgaiġṫe, C; dearscnuiṫe, H. 28. Muiġe tuirioḋ, C. 29. re teaċt; ria tteaċt, T., F. 30. ṫuaṫ, H. bean, H. 31. a tTailltion, C; a dTailltin, F. 34. ċor, C; ċur, H and F. 35. reuṁráite, C. 37. dia, C. deiċ míle ḋíoḃ, H; céd míle, F. do marḃaḋ, H. 38. do beanaḋ, F, C, and H; baineaḋ, C. 40. gor cuirioḋ, C. 42. do ṫérno, H. 44. innri, C.

This Foidhbghein held the kingship four years, until he was slain by Eochaidh, son of Earc, in Magh Muirtheimhne.[1]

Eochaidh, son of Earc, son of Rionnal, son of Geannan, held the kingship ten years. There was no rain nor bad weather during his time, nor yet a year without fruit and increase. It is in his time injustice and lawlessness were put down in Ireland, and approved and elaborated laws were ordained in it. This Eochaidh fell by the three sons of Neimheadh, son of Badhraoi (Ceasarb, Luamh, and Luachra their names), in the battle of Magh Tuireadh.[2] It is this Eochaidh who was king of the Fir Bolg at the coming of the Tuatha Dé Danann into Ireland. It is she who was queen to him, Taillte, daughter of Madhmór, king of Spain, and in Taillte[3] she was buried, so that from her it was named Taillte. Nuadha Airgeadlámh[4] was king over the Tuatha Dé Danann at that time. This battle of Magh Tuireadh was very long being fought between the two kings aforesaid. Howbeit, it was gained at last over Eochaidh and over the Fir Bolg, till Eochaidh was slain, and a hundred thousand of his people cut off from Magh Tuireadh to Tráigh Eothaile.[5] It is in this battle his hand was cut off from Nuadha Airgeadlámh, so that he was seven years being cured, until a hand of silver was put on him, whence it is that he was named Nuadha of the silver hand.

The small number of Fir Bolg who escaped out of this battle departed in flight before the Tuatha Dé Danann, so that Ára,[6] Ilé,[7] Reachra,[8] Inse Gall,[9] and many islands besides, were inhabited by them; and they dwelt there until the time of the provincial kings being in the sovereignty of Ireland, until the Cruithnigh, *i.e.* Picts, banished them out of those

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[1] In Co Louth. [2] Two plains of this name, *i.e.*, *north*, in Co. Sligo: *south*, near Cong, in Co. Mayo: scenes of great prehistoric battles, traces of which have been found. [3] A celebrated place of assembly in Meath, where Aonach Taillteann used to be held: Tailltin or 'Teltown.' [4] *i.e.* Silver-handed. [5] near Ballysadare, Co. Sligo. [6] Aran islands in Galway bay. [7] Islay, off the west coast of Scotland. [8] 'Rathlin' or 'Raghery' island, off the coast of Antrim. [9] The Hebrides, west of Scotland.

dtángadar d'ḟios Ċairbre Niaḋfir, rí Laiġean, go ḃfuairsiod fearann ar ġaḃáltas uaiḋ. Giḋeaḋ, baoi do ṫroime a gcíosa go ná'r ḟéadsad a ḟulang. Tiaġaid as sin d'ḟios Meaḋḃa agus Oiliolla, go dtugadar fearann dóiḃ, gonaḋ í sin imirce mac n-Ugṁóir. Aonġus mac Ugṁóir fá flaiṫ orra ṫoir. Is uaṫa ainmniġṫear na fearainn i n-ár' ġaḃsad coṁnuiḋe i n-Éirinn, mar atá Loċ Cime ó Ċime ceiṫirċeann, Rinn Ṫamain i Meaḋruiḋe, Loċ Cútra, Rinn mBeara-Molinn, Dún Aonġusa i n-Árainn, Carn Conaill, i gcríċ Aiḋne, Maġ n-Aġar mic Ugṁóir an ḟileaḋ, Druim n-Asail, Maġ Maoin mic Ugṁoir, Loċ Uair [ó Uar] mic Ugṁóir, Agus do ġaḃsad dúinte [agus inseaḋa] mar an gceudna i n-Éirinn, gur díbreaḋ re Coingculainn, re Conall Cearnaċ, agus re hUltaiḃ ar ċeana iad. Ní háiriṁṫear ráṫa do ṫógḃáil, loċa do ṫoṁaiḋm, náid máġa do ḃuain a coilltiḃ i bflaiṫeas bFear mBolg. Adeirid drong re seanċus gurab díoḃ na trí haicmeaḋa so fil i n-Éirinn naċ do Ġaeḋealaiḃ, eaḋon, Gabraiḋe Ṡuca i gConnaċtaiḃ, Uí Ṫairriḋ i gcríċ Ua bFailġe, agus Gaileoin Laiġean. Is iad sin imṫeaċta Ḟear mBolg, do réir an tseanċaiḋe, Ṫanuiġe eolaiġ Uí Ṁaoilċonaire, i san duain darab tosaċ an rann so:

Fir Bolg bádar sonna seal,
i n-Inis ṁóir mac Míleaḋ;
Cúig taoisiġ tángadar ann,
atá liom iul a n-anmann.

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49. ṫruime, C; ṫroime, H. 50. nar ḟéadadar, F. 52. i meirce, C. Uaḋṁóir, H; Uṁóir, *al.*; mac n-Ugmóir, F. flaiṫ, C: ríġ, H. do ġaḃadar, H. 55. Loċ cutra, C; cútra, F; Caṫra, H. 57. [ó Uar] from H. an file, H; an ḟilioḋ *al.* máġ nasail, H. 59. do ġaḃaḋ dúnta 7 insi mara leo, H. do gaḃaḋ dúinte 7 inseaḋa mara i n-éirinn leo aṁluiḋ sin, H, 5. 32: F also has do gaḃaḋ dúinte 7 innsi mara leo i néirinn. 62. moiġe, C; muiġe, H. 63. i ngaḃáil, H. 64. fil, C; atá, H. Cineaḋaiġ, F; cinṫiḋe, H. Gaoiḋiolaiḃ, C. 61. Ulltaċaiḃ, H; air céona, H, &c.; ar ceana, F. 61. ráṫa do ċlaiḋe nó do ṫóccḃáil, F. 65. mar atáid, H. Uí ṫairriġ Laiġean hi ccríċ ua ffailġe 7 gailiun Laiġean, F. 66. o, C. Gailiuin, C. 67. go soiċe so, F and H. eolaċ, F. 68. isin, C. san duain, H. F adds síos. 69. sonn re seal, H. 72. For iul, F and H have síos.

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[1] The famous queen and king of Connacht. [2] Now known as Loch 'Hacket,' Co. Galway. [3] Now 'Tawin' Point, Co. Galway. [4] A peninsula,

islands, so that they (*i.e.* Fir Bolg) came to seek Cairbre Niadh-fir, king of Leinster, (and) obtained land from him under tenure. However, the heaviness of their rent was such that they were not able to endure it. They depart thence to seek Meadhbh and Oilioll[1] so that they gave land to them, whence it is that that is the migration of the sons of Ughmhór. Aonghus son of Ughmhór was prince over them in the east. It is from them are named the lands where they took up residence in Ireland, namely, Loch Cime,[2] from Cime Ceithircheann, Rinn Tamhain[3] in Meadhraidhe,[4] Loch Cútra,[5] Rinn mBeara,[6] Maoilinn,[6] Dún Aonghusa in Ara,[7] Carn Conaill in Crích Aidhne,[6] Magh n-Aghar[8] (*i.e.* the plain of Aghar) son of Ughmhór the poet, Druim n-Asail,[9] Magh Maoin[10] (*i.e.* the plain of Maon) son of Ughmhór, Loch Uair[11] (*i.e.* the lake of Uar) son of Ughmhôr: and they occupied fortresses and islands in like manner in Ireland till they were expelled by Cuchulainn, by Conall Cearnach and by the Ulstermen also. It is not recounted 'raths'[12] to have been built, lakes to have burst forth, or plains to have been cleared of woods during the dominion of the Fir Bolg. Some antiquaries say that it is from them (come) these three tribes which are in Ireland but not of the Gael, namely, the Gabhraidhe of Suca[13] in Connacht, the Uí Tairsidh in Crích Ua bhFailghe,[14] and the Gaileoin of Leinster. Those are the proceedings of the Fir Bolg, according to the antiquary, the learned Tanuidhe Ua Maoilchonaire, in the 'duan'[15] of which the beginning is this 'rann':—

The Fir Bolg were here a while
In the great island of the sons of Míleadh:
Five chiefs they came hither,
I have knowledge of their names.

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south of Galway. [5] Now Loch 'Cooter,' near Gort. [6] In Crích Aidhne, barony of Kiltartan, Co. Galway. [7] An ancient stone fort in the great island of Aran in Galway bay. [8] Now 'Moyre,' near Tulla, Co Clare. [9] Old name of Tory hill, near Croom, Co. Limerick. [10] *i.e.* Maonmhagh, the plain around Loughrea, Co. Galway. [11] Now Loch 'Owel,' near Mullingar. [See Joyce]. [12] 'Rath' an earthen rampart. [12] *i.e.* the river 'Suck.' [14] *i.e.* the country of 'Offaly' in Leinster. [15] '*duan*' or '*duain*,' poetical composition: 'rann,' verse, stanza.

AN DEAĊṀAḊ ALT.

Do ġaḃáil Ṫuaiṫe Dé Danann ann so.

Ar ṡlioċt an treas taoisiġ do ṡlioċt Neiṁeaḋ do ċuaiḋ ar eaċtra a hÉirinn iar dtoġail Ṫuir Conaing, mar atá Iobáṫ mac Beoṫaiġ, atáid Tuaṫa Dé Danann; agus is é áit i n-ar háitiġeaḋ siu do réir droinge re seanċus i 'mBoetia' i dtuaisceart Eorpa. Adeirid drong eile gurab i gcríċ 'Atemiensis,' mar a ḃfuil caṫair na hAiṫne d' áitiġeadar. Tuig, a léaġṫóir, gurab san gcríċ do'n Ġréig ré' ráiḋtear 'Aċaia' do réir Pomponius Mela atá 'Booetia' agus caṫair na hAiṫne; agus gurab ann d'ḟoġluim siad a ndraoiḋeaċt agus a gcéarda go beiṫ cliste i ngaċ céird ġeintliḋe ḋóiḃ.

Tárla mu'n am soin go dtáinig coḃlaċ mór ó ċríċ na Siria, do ḋéanaṁ cogaiḋ ar luċt críċe 'Atemiensis' go mbíaḋ caṫuġaḋ laiṫeaṁail eadorra; agus an drong do marḃtaoi do na 'hAtemienses' is iad bíoḋ ar a ḃáraċ ag caṫuġaḋ re luċt na Siria. Tré ḋraoiḋeaċt Tuaiṫe Dé Danann doġníṫí an siaḃraḋ soin: óir do ċuiridís deaṁna is na corpaib ceudna d'á dtoġluasaċt. Agus mar ṫugadar luċt na Siria sin d'á n-aire, téiḋid do ḋéanaṁ coṁairle re n-a ndraoi féin. Ráiḋis an draoi riu, faire do ċur ar láṫair nó ar ionad an árṁaiġ, agus cuaille do ḃior caorṫainn do ṡáṫaḋ tré ṁeiḋe gaċ mairḃ do ḃíoḋ ag aiṫeirġe

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X. 2. do ċoiḋ, C; cuaiḋ, F. 3. for, C; ar, F; air, H. i ndiaiḋ togla, H and F. 6. a mboetia, F. 8. do áitiġiodor, C. do áitiġ siad, H. leuġṫóir, C. san ċríċ, C; iccríċ, H; san críċ don ġreicc, F. 10. *Boetia*, F. 12. is gaċ, H. 13. fá n-am sin, H. coḃlaċ, F; caḃlaċ, H. 15. go mbíoḋ, F. ionnus go mbíoḋ caṫuġaḋ, H. 16. an dream céona, H and F. *Sic*, C; ar na ṁáraċ, H and F. 17. H adds díoḃ, and continues, ⁊ is aṁlaiḋ do gníṫí sin, le, with which F agrees. 18. deaṁuin, H. 19. Is na, C, H, and F. F and H add tré iomad geinntlíḋeaċta. 20. F and H continue after Siria, d'á n-aire gur ab iad cuirp na droinge do marḃṫaoi leo féin do láṫair coṁluinn do ḃíoḋ ar na

SECTION X.

Of the invasion of the Tuatha Dé Danann here.

The Tuatha Dé Danann are of the posterity of the third chief of the race of Neimheadh who had gone on adventures from Ireland after the destruction of the tower of Conaing, namely, Iobath son of Beothach; and, according to some antiquaries, the place which was inhabited by them was Boetia[1] in the north of Europe. Some others say that it is in the Athenian territory they dwelt, where the city of Athens is. Understand, O reader, that Boeotia and the city of Athens, according to Pomponius Mela, are in the district of Greece which is called Achaia: and that it is there they learned their magic and their arts until they became skilled in every trick of sorcery.

It happened about that time that a great fleet came from the country of Syria to make war on the people of the Athenian country, so that there was daily warfare between them; and those of the Athenians who would be slain, it is they who would be on the morrow fighting with the people of Syria. That necromancy used to be done through the art magic of the Tuatha Dé Danann: for they would put demons into the same bodies to restore them. And when the people of Syria became aware of this, they go to take counsel with their own druid. The druid says to them, to set a watch on the site or on the place of the battle-field, and to thrust a stake [of a spit] of quicken-tree[2] through the trunk of every dead person who would be rising up against them; and if it were

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[1] ? Bothnia, (O'Mahony).

[2] Mountain ash or rowan: O'Mahony says 'cornel wood.'

ṁáraċ ag caṫuġaḋ riu, uime sin téid siad. Tiaġuid, C. 21. ⁊ isead adubairt an draoi riu, F and H. ċor, C. 22. Láiṫreaċ, H; Láiṫrioċ an ármaiġ, F. cuaille caorṫainn, F and H. 23. tré ċorp, H and F. do'n droing sin, F and H.

ċuca, agus má's deaṁna doġníoḋ a gcoirp do ṫogluasaċt go gclaoċluiḋfiṫi i gcruṁaiḃ so ċeudóir de sin iad; agus daṁaḋ é a n-aiṫḃeoḋaḋ dá ríriḃ doġníṫi, naċ ġéaḃdaois na coirp truailleaḋ ná claoċlóḋ ċuca. Tigid luċt na Siria do ċur an ċaṫa ar a ḃáraċ, agus maoiḋtear rompa, agus sáiṫid na cleaṫa caorṫainn tré sna marḃaiḃ aṁail ro ráiḋ an draoi riu, agus do rinneaḋ cruṁa ḋíoḃ do láṫair; agus lingid luċt na Siria fóṫa iar sin d'á n-óirleaċ.

Dála Ṫuaiṫe Dé Danann, mar do ċonncadar luċt na Siria ag buaḋuġaḋ ar luċt na críċe, triallaid ar a n-eagla d'aon ḃuiḋin as an gcríċ sin, agus ní ḋearnadar coṁnuiḋe go rángadar do ċríċ Loċlonn, eaḋon, Fionn-Loċlonnaiġ, mar atá luċt na 'Norueġia,' mar a ḃfuairsiod fáilte ó luċt na críċe ar iomad a n-ealaḋan agus a n-ilċéard. Is é fá taoiseaċ orra 'san am soin, Nuaḋa Airgeadláṁ mac Euċtaiġ mic Edarláiṁ do ṡlioċt Neiṁeaḋ. Fuaradar, iomorro, ceiṫre caṫraċa re ḃeiṫ ag múnaḋ aosa óig na críċe sin ionnta. Anmanna na gcaṫraċ ann so: Fáilias, Gorias, Finias, agus Murias. Cuirid Tuaṫa Dé Danann ceiṫre saoiṫe do ṫeagasg na n-ealaḋan agus na n-ilċéard baoi aca d'ógaiḃ na tíre i sna caṫraċaiḃ sin: Semias i Murias, agus Arias i ḃFinias, agus Úrus i nGorias, agus Morias i ḃFáilias. Iar mbeiṫ sealad d'á n-aimsir dóiḃ i sna caṫraċaiḃ seo, triallaid go tuaisceart Alban, go mbádar seaċt mbliaḋna ag Doḃor agus ag Iardoḃor. Ḃádar

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24. F reads 7 adubairt más deaṁna do níoḋ na cuirp do ṫogluasaċt, go ndingentaoi a cclaoċlóḋ i ccruṁaiḃ do láṫair. go ndéantaoi, H. a ccnuṁaiḃ, H. 26. do ḋéantaoi, H; doníṫi, F; geuḃdaois, C; geḃdais, F. H reads naċ geiḃdís na cuirp do láṫair truailleaḋ ċuca. 28. ṁáraċ, F, C, and H. moiḋtior, C. brisid do ċáċ, H; brisit, F. 29. saiḋit, F. 30. do ġníḋ cnuṁa, H. do níd cruṁa, F. 31. H reads fá luċt na críċe i n-a ḋiaiḋ sin dá n-airleaċ: F, *id.* 32. Tuaiṫe, F; Tuaṫa, H. 33. H reads ag dul air luċt na críċe ag luċt na Siria, F, *id.* d'á for ar a, F and H. for, C. 36. H reads mar a ḃfuaradar, and omits eight words before. 37. a cceard, H and F. 38. san tturus sin, H and F. 40. ceaṫra, F; no cead ḃeiṫ ag, H and F. múnaḋ ionnta d'aos ócc na críċe sin, F.

demons who would cause their bodies to revive, that they would be from that immediately turned into worms, while, if it were really their revival that had been brought about, the bodies would not suffer change or corruption. The people of Syria come to join battle on the morrow, and it is won by them, and they thrust the stakes of ash through the dead, as the druid had told them, and presently worms were made of them: and the people of Syria fell on the others after that, slaughtering them.

As regards the Tuatha Dé Danann, when they saw the people of Syria prevailing over the people of the country, they, in one band, depart from that territory, for fear of them, and they made no stay till they came to the country of Lochlonn,[1] *i.e.* Fionn-Lochlonn, viz. the people of Norway, where they got welcome from the people of the country for the extent of their science and of their varied arts. It is Nuadha Airgeadlámh, son of Euchtach, son of Edarlámh, of the posterity of Neimheadh who was chief over them at that time. Indeed, they obtained four cities, so as to be teaching the young folk of that country in them. The names of the cities here: Fáilias, Gorias, Finias, and Murias. The Tuatha Dé Danann place four sages in those cities to teach the sciences and the varied arts they had to the youths of the country; Semias in Murias, and Arias in Finias, and Eurus in Gorias, and Morias in Fáilias. After being a while of their time in these cities, they proceed to the north of Scotland,[2] so that they were seven years at Dobhar and at Iardobhar. They had four noble jewels, which they brought from those cities, namely, a stone

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[1] See note 2, p. 45.   [2] See note 1, p. 7.

41. Goirias, F and H.   42. Muirias, H and F. do ċuireadar, H and F.
43. do ḟeolaḋ, H and F. baoi aca, not in F.   44. d'óccaiḃ, F; d'ógḃaíḋ, H. Four words not in F. F reads acc so anmanna an ċeaṫrair sin do ḃíoḋ re múnaḋ na n-ealaḋan dóiḃ.   45. Moirḟios, H. Erus, H. d'á ngairmṫear, H and F; dá ngoirṫear, F and H.   46. agus ar mbeiṫ sealad fada, H and F.   47. ḃádor, C; do ḃadar, H; do ḃattar, F.

ceiṫre seoid uaisle aca tugsad ar na caṫraċaiḃ sin, mar atá, cloċ ḃuaḋa ó Ḟáilias; is di gairṫear an Lia Fáil: [Agus is í do ġéimeaḋ fá gaċ ríġ Éireann re mbeiṫ ag a ṫoġa dóiḃ go haimsir Conċuḃair, agus is do'n ċloiċ sin gairṫear i Laidin 'Saxum fatale.' Is uaiṫe fós gairṫear Inis Fáil d'Éirinn; conaḋ uime sin do rinne seanċaiḋe d'áiriṫe an rann so:—

An ċloċ atá fám' ḋá ṡáil,
Uaiṫe ráiḋtear Inis Fáil;
Idir ḋá ṫráiġ ṫuile ṫinn,
Máġ Fáil uile ar Éirinn.]

Ainm eile ḋi Cloċ na Cinneaṁna; óir do ḃí i gcinneaḋ do'n ċloiċ seo, cibé háit i n-a mbeiḋeaḋ, gurab duine do Ċineaḋ Scoit, eaḋon, do ṡíol Ṁíleaḋ Easpáine, do ḃeiḋeaḋ i ḃflaiṫeas na críċe sin, do réir mar léaġtar ag Hector Boetius i stáir na hAlban. Ag so mar adeir:—

Cineaḋ Scoit, saor an fine,
Mun ba breug an ḟáistine,
Mar a ḃfuiġid an Lia Fáil,
Dliġid flaiṫeas do ġaḃáil.

Iar n-a clos do Ċineaḋ Scoit an buaiḋ seo do ḃeiṫ ar an gcloiċ, iar ngaḃáil neirt Alban d'Ḟearġus mór mac Earca, agus iar n-a ċur roiṁe rí Alban do ġairm de féin, cuiris fios i ndáil a ḋearḃráṫar Muirċeartaċ mac Earca (do ṡíol Eireaṁóin) fá rí Éireann an tan soin, d'á iarraiḋ air an cloċ so do ċur ċuige re suiḋe uirre, re huċt 'rí Alban' do ġairm de. Cuiris Muirċeartaċ an ċloċ ċuige, agus do gaireaḋ 'rí Alban' de ar an gcloiċ gceudna, agus fá héisiḋe céid rí Alban do Ċineaḋ Scoit: agus bioḋ go

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49. ceaṫra seoid, F; seoide, H. ṫugadar, H. reaṁráiḋte, H; reiṁraitte, F. 50. gairmṫear, F and H. an Lia Fáil, F. H reads an Liaġ Fáil. 51. The next four lines and verse in brackets are from F. H reads is í do ġeimeaḋ fá gaċ ríġ É. re mbeiṫ aga ṫoġaḋ ḋóiḃ go haimsir Conċoḃair, aṁail aduḃramar roṁainn. See p. 100. 52. ṫoġa, F. 54. H omits this verse. 59. F continues an ċloċsa da ngoirṫi an Lia Fáil ar di do goirṫi cloċ na cinneaṁna, 7c. 60. giḃé, C; gibe, F and H. mbeiṫ, C. 61. míliḋ, C. 64. Scuit, F and H. 65. mun ba bréġ an ḟaistine, F, mun buḋ bréag, H. 68. ar n-a ṁeas, F and H. 71. cuiris, F. ċuireas, H. F adds mic Eaċaiḋ

of virtue from Fáilias; it is it that is called 'Lia Fáil'; and it is it that used to roar under each king of Ireland on his being chosen by them up to the time of Conchubhar (as we mentioned before), and it is to that stone is called in Latin '*Saxum fatale.*' It is from it, moreover, is called Inis Fáil to Ireland. So that it is therefore a certain antiquary composed this verse:—

The stone which is under my two heels,
From it Inis Fáil is named;
Between two shores of a mighty flood,
The plain of Fál (is for name) on all Ireland.[1]

[This stone which is called 'Lia Fáil'], another name for it (is) the Stone of Destiny[2]; for it was in destiny for this stone whatever place it would be in, that it is a man of the Scotic nation, *i.e.* of the seed of Míleadh of Spain, that would be in the sovereignty of that country, according as is read in Hector Boetius in the history of Scotland. Here is what he says, viz.—

The Scotic nation, noble the race,
Unless the prophecy be false,
Ought to obtain dominion,
Where they shall find the Lia Fáil.[a]

When the race of Scot heard that the stone had this virtue, after Feargus the great, son of Earc, had obtained the power of Scotland, and after he had proposed to style himself king of Scotland, he sends information into the presence of his brother Muircheartach, son of Earc, of the race of Eireamhón, who was king of Ireland at that time, to ask him to send him this stone, to sit upon, for the purpose of being proclaimed king of Scotland. Muircheartach sends the stone to him, and he was inaugurated king of Scotland on the same stone, and he was the first king of Scotland of the Scotic nation; and although

[a] Ni fallat fatum, Scoti quocunque locatum
Invenient lapidem, regnare tenentur ibidem.

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[1] See page 101, and notes. [2] These terms are stated to be equivalent.

muinreaṁair. 74. 7 ráinig an ċloċ mar sin é, F and H. an gcloiċ; MS. (*acc.*) C. 75. ar an ccloiċ de, F. 76. 7 as é céd duine dar gairmeaḋ, F. tar ċeann go ttuccṫaoi, F.

dtugṫaoi ríoġa Alban ar ċuid do Ċruiṫneaċaiḃ, eaḋon,
78 na 'Picti,' sul do ríoġaḋ Fearġus, ní raiḃe aon rí iomlán
79 díoḃ, gan ḃeiṫ fó ċíos agus fó ċánaiġ ag ríoġaiḃ Éireann ó
80 aimsir go haimsir: agus go háiriḋe ó aimsir Eireaṁóin mic
81 Míleaḋ i leiṫ, les' cuireaḋ na 'Picti' d' áitiuġaḋ na
82 hAlban as Laiġniḃ (aṁail adéaram i ḃflaiṫeas Eirea-
83 ṁóin) go flaiṫeas an Ḟearġusa so. Dála na cloiċe, baoi
84 aca aṁlaiḋ sin sealad aimsire diaiḋ i ndiaiḋ go ráinig d'á
85 éis sin go Sacsain, go ḃfuil ann anois 'san gcaṫaoir i n-a
86 ngairṫear rí Sacsan, iar n-a taḃairt as Albain go haiṁ-
87 ḋeonaċ as mainistir Scón; agus an céid Eaḋḃard, rí
Sacsan tug leis í, ionnus gur fíoraḋ tairrngire na cloiċe
89 sin i san ríġ seo againn anois, eaḋon, an céid rí Séarlus,
agus i n-a aṫair an rí Séamus (táinig do Ċineaḋ Scoit,
mar atá, do ḟlioċt Ṁáine mic Ċuirc mic Luiġḋeaċ, táinig ó
92 Eiḃear mac Míleaḋ Easpáine), d'ár ġaḃadar gairm ríoġ
93 na Sacsan ar an gcloiċ reaṁráiḋte.

An dara seod tugsad Tuaṫa Dé Danann i n-Éirinn an
2 tan soin, eaḋon, an claiḋeaṁ do ċleaċtaḋ Lúġ Láṁḟada,
3 agus a Gorias tugaḋ é. An treas seod, eaḋon, an tsleaġ
do ḃíoḋ ag an Lúġ gceudna re haġaiḋ coṁloinn, agus a
Finias tugaḋ í. An ceaṫraṁaḋ seod, coire an Daġḋa:
ní ṫeiḋeaḋ dáṁ díoṁḋaċ uaiḋ, agus a Murias tugaḋ.
7 Ag so laoiḋ as Leaḃar Gaḃála d'áiriṫe do ḟuiḋiuġaḋ ar
na neiṫiḃ ceudna ['san duainse i n-ár ndiaiḋ]:—

Tuaṫa Dé Danann na séd suim,
áit a ḃfuaradar foġluim,
Rángadar a saoiḋeaċt slán,

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78. aon ríġ, H; éinrí, C. 79. fá ċáin, F and H; fó ċánaiġ, C. 80. go hairiġṫe, H. 81. alle, F. ille, H. ale, C. 82. a Laiġniḃ, H. 83. baoi, MS. do ḃí, H and F. 84. seal, H. 85. Saxoin, C; go Saxaiḃ, F. aniu, F. i n-iuṁ, H. fá'n, H; fan, F. na ngoirṫior, C; i n-a ngairmṫear, H. a, H for as. 86. ar na tabairt a hAlbain . . . a mainistir *Scone*, F; *Scone*, H, &c. 87. a ré an céd, F. 89. isin ríġsi, C. san riġ so, H. Rí, H. *King*, MS. 92. Eiṁear, F. mar gur ġaḃadar, F. 93. ríġ na Saxon, H.

1. séd, C and F. séad, H. leo, F. 2. cloiḋeaṁ, F and H. cloiḋioṁ, C. Luġ, MS.; Luġaiḋ, H. 3. Tugadar, H. tuccad é, F.

some of the Cruithnigh, *i.e.* the Picts, had been styled kings of Scotland, before Feargus was made king, there was not one of them full king without being under tax and under tribute to the kings of Ireland from time to time; and especially from the time of Eireamhón, son of Míleadh [forward], by whom the 'Picts' were sent out of Leinster to inhabit Scotland, (as we shall say in the reign of Eireamhón), to the reign of this Feargus. Concerning the stone, they had it accordingly some space of time, age to age, till it reached after that to England,[1] so that it is there now in the chair in which the king of England is inaugurated, it having been forcibly brought from Scotland, out of the abbey of Scone; and the first Edward king of England brought it with him, so that the prophecy of that stone has been verified in the king we have now, namely, the first king Charles, and in his father, the king James, who came from the Scotic race (that is to say, from the posterity of Maine son of Corc son of Lughaidh, who came from Eibhear son of Míleadh of Spain); who[2] assumed the style of kings of England upon the stone aforesaid.

The second jewel the Tuatha Dé Danann brought into Ireland then, that is the sword which Lúgh Lámhfada[3] had used, and from Gorias it was brought. The third jewel, namely, the spear which the same Lúgh had when prepared for battle, and from Finias it was brought. The fourth jewel, the caldron of the Daghdha: a company would not go away unsatisfied from it, and from Murias it was brought. Here is a poem from a certain book of invasion for proof on the same things:—

Tuatha Dé Danann of the precious jewels,
The place in which they acquired learning
They attained their complete culture,

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[1] *Sacsa*, *-san*, *-sain*, England: *i Saxaibh*, among the English.

[2] *i.e.* the two kings named.

[3] *i.e.* Long-handed.

as an ccaṫruiġ, F and H. séd, C; seod, F. 7 as ón ccaṫraiġ dan hainm, F. 7. acc so suiḋiuġaḋ ar na neiṫiḃ aduḃramar roṁainn, F. dairiṫe, C; d'airiġṫe, H; d'airiḋe, *al.* F reads aṁail léaġtar a leaḃar gaḃála áiriḋe. acc so an laoḋ. 10. ffuaireadar, H. a ḃfuaratar a ḃfoġlaim, F.

a ndraoiḋeaċt, a ndiaḃaltán.
Iarḃoinél fionn, fáiḋ go ḃfeiḃ,
Mac Neiṁeaḋ mic Agnomáin,
D'ár' ṁac baoṫ Beoṫaċ beartaċ,
Fá laoċ leoṫaċ láinfeartaċ;
Clanna Beoṫaiġ, beoḋa a mbláḋ,
Rángadar sluaġ niaḋ neartṁar,
Iar sníoṁ is iar dtuirrsi dtroim,
Líon a loingse go Loċlainn.
Ceiṫre caṫraċa clú ceart,
Gaḃsad i léim go rói-neart,
Do ċuirdís coṁlonn go cas
Ar ḟoġluim, ar ḟinneolas.
Fáilias agus Gorias glan,
Finias, Murias na mór-ġal,
Do ṁaoiḋeaṁ maḋmann amaċ,
Anmanna na mór-ċaṫraċ.
Morias agus Eurus árd,
Arias, Simias síor-ġarg—
A ngarmann is luaḋ leasa—
Anmann suaḋ na saoir-leasa.
Morias file Fáilias féin,
Eurus i nGorias, maiṫ méin;
Simias i Murias, dionn deas,
Arias file fionn Finias.
Ceiṫre haisgeaḋa leo anall,
D'uaislib Tuaiṫe Dé Danann:—
Claiḋeaṁ, cloċ, coire cumaḋ,
Sleaġ re haġaiḋ árd-ċuraḋ;
Lia Fáil a Fáilias anall,
Do ġeiseaḋ fó ríġ Éireann;
Claiḋeaṁ láṁa Lóġa Luiḋ
A Gorias, roġa roċruiḋ;
A Finias, tar fairrge i ḃfad,
Tugaḋ sleaġ Lóġa ná'r lag;
A Murias, maoin aḋbal, oll,
Coire an Daġḋa na n-árd-ġlonn.

13.'ffeiḃ, F and H. 1. fáiḋfionn, F. 17. a mbloiḋ, F and H. 19. dtuirrsi, C; ttuirsi, F. 22. a réim, F and H. a léim, C. 27. maḋmann, H and F. 28. na n-árd-ċaṫraċ, F and H. 29. Moirḟios, F and H. Earus, F; Erus, H. 30. Airias, H and F. Seimias, H and F; Semias, C. 31. re ngarmann, F and H. gaċ, F and H. 33. Moirḟios, F and H. 34. Earus, F. Erus, H. Goirias, F and H. 35. Seimias, H and F. Muirias, H and F. dias, C, F,

Their art magic (and) their *diablerie.*
Iarbhoineol fair—an excellent seer—
Son of Neimheadh, son of Aghnomon,
To whom the doughty fool-hardy Beothach was son,
Who was a hero full-active, given to slaughter.
The children of Beothach—vivid their fame—
They arrived a powerful host of heroes,
After much travail and wandering,
The entire of their fleet to Lochlonn.[1]
Four cities, justly famous,
They occupied in sway with great power,
Where they used to wage war ingeniously (?) [2]
For learning (and) for exact knowledge.
Fáilias and Gorias bright,
Finias (and) Murias of great deeds,
To blazon their sallies abroad (?)
(And) the names of the great cities.
Morias and Euras high-placed,
Arias (and) Semias austere ;
Their naming is profitable discourse,
Of the names of the sages of the noble gain.
Morias the sage of Fáilias itself,
Euras in Gorias, of good disposition,
Semias in Murias, southern stronghold (?)
Arias fair, sage of Finias.
Four gifts with them (brought) from afar,
By the nobles of the Tuatha Dé Danann :—
A sword, a stone, a shapely caldron,
A spear for facing tall champions.
Lia Fáil from Fálias hither,
Which used to roar under the king of Ireland [3] ;
The sword of the hand of Lúgh the active (?),
From Gorias—choicest of great store.
From Finias far over the sea,
Was brought the spear of Lúgh who was not weak ;
From Murias—great prodigious gift—
The caldron of the Daghdha of lofty deeds.

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[1] See note 2, p. 45. [2] *Or* critically, for the advancement of learning (?), or civilization. [3] See pp. 101 and 206.

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and H. 36. airias, H ; arias, F. 38. ṫuaṫa, Tuaiṫe, F. 39. cloiḋioṁ, C. cloiḋeaṁ, H. coire cumaḋ, F ; coire úṁaḋ, H. 42. ġeirioḋ, C ; ġéireaḋ, F ; ġeiḋmeaḋ, H. 43. loġa, F, C, and H. 44. goirias, F. 46. sleiġ, C ; sleaġ, H and F. loġa, C and F ; luġaiḋ, H. 47. aḋbal, C.

Rí neiṁe, Rí na bḟear bḟann,
Rom' aince, Rí na ríġreann,
Flaiṫ, 'ga bḟuil fulang na bḟuaṫ,
agus cuṁong na gcaoṁ-ṫuaṫ.

Iomṫúsa Ṫuaiṫe Dé Danann, iar gcaiṫeaṁ seaċt mbliadan dóiḃ i dtuaisceart Alban, tángadar i n-Éirinn; agus iar dteaċt i dtír dóiḃ, Luan Béaltaine, i dtuaisceart Éireann, loisgid a longa, gonaḋ, d'á ḋearḃaḋ sin, do rinneaḋ an rann so:—

Do loisg gaċ laoċ ḋíoḃ a loing
ó do rioċt Éire aḋṁoill:
Do buḋ gleo trom ag a ċor
ceo na long ag a losgaḋ.

D'á éis sin cuirid ceo draoiḋeaċta i n-a dtimċeall feaḋ trí lá go ná'r léir d'aon duine d'Ḟearaiḃ Bolg iad, go rángadar Sliaḃ an Iarainn. Cuirid as sin teaċta uaṫa go hEoċaiḋ mac Eirc agus go maiṫiḃ Ḟear mBolg d'iarraiḋ ríoġaċta Éireann nó caṫa tar a ceann. Coṁmórtar uime sin caṫ Ṁaiġe Tuireaḋ ṫeas idir Ḟearaiḃ Bolg agus Tuaṫa Dé Danann, gur briseaḋ an caṫ ar Ḟearaiḃ Bolg, agus gur marḃaḋ céad míle ḋíoḃ do réir mar aduḃramar ṫuas.

Deiċ mbliadna fiċead ó ċaṫ Ṁaiġe Tuireaḋ ṫeas go caṫ Ṁaiġe Tuireaḋ ṫuaiḋ, mar adeir an rann:—

Deiċ mbliadna fiċead, ro fear,
ó ċaṫ Ṁoiġe Tuireaḋ ṫeas.
go caṫ Ṁoiġe Tuireaḋ ṫuaiḋ.
i n-ar ṫuit Balar an ṁór-ṡluaiġ.

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49. niṁe, MSS. and H. F gives four lines separately. 50. ríġ na ríoġrann, H and F. fear, H and F. 52. cuṁang, H and F. ṫuaṫ, H;. tuaiṫe, F. 54. ḋóiḃ, C, not in H. 55. air tteaċt, H. beallṫoine, C; beltine, F; béaltine, H. 56. F and H reads do loisceaḋ a longa an tráṫ sin leo, aṁail a deir an file san rann so. 58. do loisc, H; loiscc, F. long, H. luing, F. 59. do riaċt, F and H. eirinn, H. 60. cur, F. ċur, *al.* 61. loscaḋ, H. 62. do ċuireadar, F and H. tuaṫ De D., F. F and H add féin. 63. deun duine, C. F reads, conar bo léir daon duine. 66. F and H read, do léigean dóiḃ féin, no caṫa d'á cionn. Do coṁ-moraḋ, H and F. 67. le fearaiḃ bolcc in acchaiḋ tuaiṫe, 7c., F. 68. gor briseḋ, C; 7 do briseaḋ d'Ḟ.

King of heaven, king of feeble men,
Protect me, king of the great stars,
Prince, who hast endurance of hateful things, (?)
And the strength of the gentle tribes.

Concerning the Tuatha Dé Danann, they, having spent seven years in the north of Scotland, came to Ireland; and, on their coming to land, Monday 'Béaltaine'[1] in the north of Ireland, they burn their ships, so to certify that, this 'rann'[2] was composed :—

Each warrior of them burned his ship,
When he reached noble Eire:
It was a grave decision in his state (?)
The vapour of the ships being burned.

After that they put of mist of druidism[3] around them for the space of three days, so that they were not manifest to any one of the Fir Bolg till they reached Sliabh-an-iarainn.[4] Thence they send an embassy from them to Eochaidh, son of Earc, and to the chiefs of the Fir Bolg, to demand the kingdom of Ireland or battle on its account. Whereupon, the battle of Magh Tuireadh South[5] is fought between the Fir Bolg and the Tuatha Dé Danann, so that the battle was gained[6] on the Fir Bolg, and that a hundred thousand[7] of them were slain, according as we have said above.[8]

Thirty years from the battle of Magh Tuireadh South to the battle of Magh Tuireadh North,[9] as the verse says :—

Thirty years, it is known,
From the battle of Magh Tuireadh South,
To the battle of Magh Tuireadh North,
In which fell Balor of the great host.

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[1] *Béaltaine,* the May festival of the Irish. [2] '*Rann,*' verse. [3] *Draoideacht,* art magic, sorcery. [4] *i.e.* Sliev-an-ierin, the Iron mountain, in Co. Leitrim. [5] Near Cong, Co. Mayo. [6] *lit.* broken. [7] *Or* 10,000 in other copies. [8] Sect. IX., p. 198. [9] In Co. Sligo, see p. 199.

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b. san ccaṫ sin, H and F. for, MS., C. 69. deiċ míle ḋíoḃ, F and H. 71. aṁail, H and F. an file, F and H. 72. Fiċiot, C; Fiċeat, F. 73. Ṁuiġe, H. Ṁaiġe, *al.* 75. F reads co morbuaiḋ, and (over line) nó an ṁorsluaiġ. nar, C; marar, F.

76 Adeirid drong re seanċus gurab ó'n triar mac rug
Danann, ingean Dealḃaoiṫ, eaḋon, Brian, Iuċar, agus
Iuċarḃa, eaḋon, triar do ċlainn Dealḃaoiṫ mic Ealaṫan
mic Néid, mic Iondaoi, mic Allaoi, mic Tait, mic Taḃairn,
mic Enna, mic Baṫaiġ, mic Iobaiṫ, mic Beoṫaiġ, mic Iarḃoi-
81 neoil Ḟáiḋ, mic Neiṁeaḋ, gairtear Tuaṫa Dé Danann, do
82 ḃríġ go raḃadar an triar reaṁráiḋte coiṁ-ḋearsgnaiġṫe
a's sin i gcéardaiḃ geintliḋe, gur ṫoil leis na tuaṫaiḃ seo
84 ag a raḃadar dée do ġairm díoḃ, agus iad féin d'ainmniu-
85 ġaḋ uaṫa. As so rann deismireaċta ag a ḋeiṁniuġaḋ
86 gurab iad an triar so na trí dée Danann, aṁail adeir an
duain darab tosaċ 'Éistiġ a eolċa gan on' 7c. :—

Brian, Iuċarḃa, is Iuċar ann,
Trí dée Tuaiṫe Dé Danann;
Marḃ iad ag Mana os muir meann,
Do láiṁ Lóġa, mic Eiṫneann.

Is ó'n Danann, fá ṁáṫair do'n triar so, gairtear dá
93 ċíċ Ḋanann do'n dá ċnoc ḃfuil i Luaċair Ḋeaġaiḋ i nDeas
94 Ṁúṁain. Adeirid araile gurab uime gairtear Tuaṫa Dé
Danann díoḃ, do ḃríġ gurab i n-a dtrí ndrongaiḃ do ḃádar
96 ar an eaċtra so da ndeaċsad a hÉirinn. An ċéad drong
97 díoḃ, d'á ngairtear Tuaṫ, do ḃíoḋ ar leirg uaisle agus
ceannais féaḋna: ionann, iomorro, tuaṫaċ agus tiġearna,
99 aṁail is ionann tuaṫ agus tiġearnas. Is córaiḋe sin do
1 ċreideaṁain, mar do beirtear dá ḃantuaṫaiġ ar Ḃeuċuill

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76. cuid do na seanċaḋaiḃ, F. 81. gairmṫior, F; gairmṫear, H. F and H continue do'n ḟairinn ar a ffuilmid ag tráċtaḋ ann so. 82. ċoiṁḋearsgnoiġṫe, MS. úd, H and F. 84. Eight words after seo are in C and F, not in H. 85. fuiḋiuġaḋ, F; ḟuiḋeaṁ, H. 86. Leġtar san duain, F; Leiġtar san, H. déé, H. 89. Ċuaṫ, H and F. 91. Luġa, H. 93. filid, C. 94. drong eile re seanċus: ráiḋtear: ria, H and F. ngoirṫí, H and F. eiṫleann, H and F. 96. Eight words here, not in H. 97. ar lorg, F; ar leirg, H. 99. coruiḋe, H. 1. go dtuġtar, H. *Sic* C and F; dá ḃantuaṫaċ, H. ar Ḃécuille, F. for, C; air, H.

Some antiquaries say that it is from the three sons whom Danann, daughter of Dealbhaoth, bore, the Tuatha Dé Danann were called, to wit, Brian, Iuchar and Iucharbha, *i.e.* three of the children of Dealbhaoth, son of Ealatha, son of Néd, son of Iondaoi, son of Allaoi, son of Tat, son of Tabharn, son of Enna, son of Bathach, son of Iobath, son of Beothach, son of Iarbhoineol Fáidh, son of Neimheadh: because that the aforesaid three were so accomplished [as that] in heathen arts, that these tribes with whom they were wished to style them gods, and to name themselves from them. Here is a stave of a quotation certifying it, that these three are the three gods of Danann, as the poem says, which has for beginning, 'Hear, ye learned without blemish,' &c. :—

Brian, Iucharbha and Iuchar there,
Three gods of the Tuatha Dé Danann;
They were slain at Mana[1] over the great sea
By the hand of Lugh, son of Eithneann.

It is from [the] Danann, who was mother to these three, Dá Chích Danann[2] is called to the two hills which are in Luachair Deaghaidh[3] in Desmond.

Others say that it is why they are called Tuatha Dé Danann, because it is in [their] three orders they were, of those who had come into Ireland on this expedition. The first order of them, which is called 'Tuath,'[4] used to be in the rank of nobility and headship of tribe: *tuathach*, indeed, and *tighearna*[5] being equivalent, as *tuath* and *tighearnas*[6] are equal. That is the more fit to believe, inasmuch as 'Dá Bhantuathaigh'[7] is given (as an epithet) for Beuchuill and for Danann, whom

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[1] *I.e.* the isle of Man. [2] Two mountains called the 'Paps,' near Killarney. [3] *I.e.* Sliev Luachar, near Castleisland. [4] Tuath, a tribe; a district. [5] A lord. [6] lordship. [7] *i.e.* the two female chiefs.

agus ar Ḋanainn, do ḃí 'na mbaintiġearnaiḃ aca: gonaḋ d'á ċur sin i gcéill atá an rann so:—

Beuċuill agus Danann dil,
Fá marḃ an dá ḃantuaṫaiġ;
Fearsgor a ndraoiḋeaċt so ḋeoiġ,
Le deaṁnaiḃ oḋra aieoir.

An dara drong d'á ngairṫí dée, mar atáid a ndraoiṫe, is uime sin adeirṫí na trí dée Danann ris an triar ṫuas. Is uime do gairṫí dée ḋíoḃ ar iongantas a ngníoṁ ndraoiḋeaċta. An treas drong d'á ngairṫí Danann, eaḋon, an drong do ḃíoḋ re dánaiḃ nó re céardaiḃ, óir is ionann dán agus céard.

AN T-AONṀAḊ HALT DEUG.

Do ġaḃluġaḋ na droinge fá huaisle do ṫuaṫaiḃ Dé Danann ann so síos.

Eoċaiḋ Ollaṫar, eaḋon, an Daġḋa, Oġma, Eallóid, Breas, agus Dealḃaoiṫ, cúig mic Ealaṫain, mic Néid, mic Iondaoi, mic Allaoi, mic Tait, mic Taḃairn, mic Enna, mic Báṫaḋ, mic Iobáṫ, mic Beoṫaiġ, mic Iarḃuineoil Ḟáiḋ, mic Neiṁeaḋ, mic Aġnomoin.

Manannán mac Allóid, mic Ealaṫan, mic Dealḃaoiṫ.

Sé mic Dealḃaoiṫ mic Oġma, Fiaċaiḋ, Ollaṁ, Iondaoi, Brian, Iuċar, agus Iuċarḃa.

Aonġus, Aoḋ, Cearmad, agus Miḋir, ceiṫre mic an Dáġḋa.

Lúġ mac Céin mic Diancéċt mic Easairg mic Néid mic Iondaoi.

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3. F and H read, aṁail a deir an file san rann so. 6. Fearscor, H. 9. as, C, for is. raiḋtear, H and F. H reads, ris na trí draoiṫiḃ ṫuas. 10. Is uime ċeana do goirṫí, H and F. 11. H and F add aṁail a duḃramar. F and H add do ḃí ḋíoḃ. d'á ngoirṫí dé danann, H. dé not in F or C. 12. ionann iomorro, H; ċeana, F. 13. F and H add 7 ó na dánuiḃ .i. ó na cearduiḃ, do ḃí aca do goirṫí danann ḋíoḃ.

XI. 1. H continues without a division, ag so gaḃluġaḋ, 7c. 2. Eoċaiḋ

they had for female rulers: so this verse gives us to understand:—

Beuchuill and Danann beloved—
The two female chiefs were slain;
The extinction of their magic at last
By pale demons of air.

The second order (to) which used to be called 'Dé,'[1] such are their druids,[2] whence it is the above three used to be called the three gods of Danann. Wherefore they were called 'gods' (is) from the wonderfulness of their deeds of magic. The third order which was called 'Danann,' namely, the order which was given to *dán*,[3] or to crafts; for *dán* and *céard*[4] are equal.

SECTION XI.

Of the branching of the tribe that was noblest of the Tuatha Dé Danann down here.[5]

Eochaidh Ollathar, *i.e.* the Daghdha, Oghma, Allód, Breas and Dealbhaoth, the five sons of Ealatha, son of Néd, son of Iondaoi, son of Allaoi, son of Tat, son of Tabharn, son of Enna, son of Báthadh, son of Iobath, son of Beothach, son of Iarbhoineol Fáidh, son of Neimheadh, son of Aghnoman.

Manannán son of Allód, son of Ealatha, son of Dealbhaoth.

The six sons of Dealbhaoth, son of Oghma: Fiachaidh, Ollamh, Iondaoi, Brian, Iuchar and Iucharbha.

Lúgh, son of Cian, son of Dianchéacht, son of Easarg, son of Néd, son of Iondaoi.

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[1] *i.e.* gods. [2] *i.e.* *magi*, diviners. [3] *i.e.* art of any sort; verse as the form in which their secrets were transmitted. [4] *i.e.* handicraft.
[5] *i.e.* we have here a genealogical enumeration of distinguished personages.

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ollaṁ, H. 3. ċúiᵹ ṁic, H. H omits after néid to the end of the sentence.
10. Nine words, commencing aonġur, supplied by H and F.

Goiḃneann [an gaḃa], Creiḋne [an céard], Dianċeċt [an liaiġ], Luċtaine [an saor], Coirbre an file mac Tara mic Tuirrill.

Beigreó mac Coirbre Ċaitċinn mic Taḃairn.

Fiaċaiḋ mac Dealḃaoiṫ agus Ollaṁ mac Dealḃaoiṫ.

Caiċér agus Neaċtain dá ṁac Naṁat mic Eoċaiḋ Ġairḃ mic Duaċdoill.

Sioḋmall mac Cairbre ċruim, mic Ealcṁair, mic Dealḃaoiṫ.

Éire agus Fóḋla agus Banḃa, trí hinġeana Ḟiaċaċ, mic Dealḃaoiṫ, mic Ogma. [Eirnin inġean Eadarláiṁ, máṫair na mban sin.]

Báḋḃ, Máċa, agus Móirríoġan a dtrí baindée.

Danann agus Beuċuill an dá bantuaṫaiġ, agus Briġit bainḟile.

As na bantuaṫaiḃ seo ḃádar an dá ríoġḋáṁ, eaḋon Fé agus Meann a n-anmanna: is uaṫa ainmniġtear Máġ Feiṁin i san Muṁan. Is aca fós baoi Triaṫ-rí-ṫorc ó ráiḋtear Treiṫeirne Muṁan.

[Is Cridinḃéal, Bruinne, agus Casṁaoil na trí cáinte.]

Is iad ro briss caṫ Maiġe Tuireaḋ ṫuaiḋ ar Ḟoṁórċaiḃ, agus [an] caṫ [roiṁe sin i] Maiġe Tuireaḋ ṫeas ar Ḟearaiḃ Bolg. I san gceud caṫ do beanaḋ a láṁ do Nuaḋait, agus a ċeann i san gcaṫ ndéiḋeanaċ.

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14. an gaḃa, and other words in brackets, from H, not in C or F. 15. Luċtain, H. Coirbre, C; Cairpre, F. Tura, H. 19. Náṁatt, H. Naṁat, C. inġeana, F. 23. inġiona, C. 24. Seven words in brackets from H and F. 27. an dá bantuaṫaċ, H. F has nó na di *over* an da. As so, H. na bantuaṫaċa so, H. 31. baoi, C; do ḃí, H. triaiṫ, F. sor, C. 33. Eight words in brackets from H. 34. Foṁoiriḃ, C. as for is, C. 35. H reads (including the words in brackets) ⁊ an caṫ roiṁe sin i Muiġe Tuireaḋ ṫeas air ḟearaiḃ Bolg. Is san céad caṫ do caill Nuaḋa a láṁ, 'san ccaṫ ndeiġeanaċ do beanaḋ a ċeann de. 36. Nuaḋa, C and H. beanaḋ, C. 37. ndeiġionaċ, C.

Goibhneann the smith and Creidhne the artist: Dianchéacht the physician and Luchtain the mechanic; and Cairbre the poet, son of Tara, son of Tuirreall.

Beigreó, son of Cairbre Caitcheann, son of Tabharn.

Fiachaidh, son of Dealbhaoth, and Ollamh, son of Dealbhaoth.

Caichér and Neachtain, two sons of Námha, son of Eochaidh Garbh, son of Duach Dall. .

Siodhmall, son of Cairbre Crom, son of Ealcmhar, son of Dealbhaoth.

Eire and Fódhla and Banbha, three daughters of Fiachaidh, son of Dealbhaoth, son of Oghma. Eirnin, daughter of Eadarlámh, mother of those women.

Badhbh, Macha, and Móirríoghan, their three goddesses.

Danann and Beuchuill, the two female chiefs, and Brighid the poetess.

Appertaining to these noble females were the two royal institutes, *i.e.* Fé and Meann (being) their names:[1] it is from them is named Magh Feimhin.[2] It is among to them also was Triath-rí-thorc,[3] from whom is called Treitheirne Mumhan.[4]

[Cridhinbhéal, Bruinne, and Casmhaol, the three satirists.][5]

It is they[6] who won[7] the battle of Magh Tuireadh North on the Fomórians, and the battle of Magh Tuireadh South[8] on the Fir Bolg. It is in the first battle his hand was cut off Nuadha, and his head in the last battle.[9]

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[1] This sentence is very obscure, and the translation is merely tentative. [2] *i.e.* the plain of Feimheann, above which rises Sliabh-na-mban (Feimhin), [*Slievenamon*] Co. Tipperary. [3] This is obscure, and doubtful whether a personal or a place-name. [4] Not identified. [5] These names are added in some copies. [6] *i.e.* Tuatha Dé Danann, as described. [7] *Lit.* broke. [8] See pp. 199 and 213. [9] *i.e.* with the Fomorians at North Magh Tuireadh, 30 years after the other.

AN DARA HALT DEUG.

Do ríoġaiḃ Tuaiṫe Dé Danann ann so, agus d'ḟad a ḃflaiṫis ar Éirinn.

Do ġaḃ Nuaḋa Airgeadláṁ mac Euċtaig, mic Eadarláiṁ, mic Ordan, mic Allaoi, mic Tait, mic Taḃairn, mic Euna, mic Iobáṫ, mic Beoṫaiġ, mic Iarḃuineoil Ḟáiḋ, mic Neiṁeaḋ, ríoġaċt Éireann trioċa bliaḋan, gur ṫuit i gcaṫ Ṁaiġe Tuireaḋ ṫuaiḋ.

Do ġaḃ Breas mac Ealaṫan, mic Néid, mic Iondaoi, mic Allaoi, mic Tait, an ríġe seaċt mbliaḋna.

Do ġaḃ Lúġ Láṁfada mac Céin, mic Dianceċt, mic Easairg Ḃric, mic Néid, mic Iondaoi, mic Allaoi, ríoġaċt Éireann ceaṫraċa bliaḋan. Is é an Lúġ so d'orduiġ Aonaċ Tailltean ó ṫús, mar ċuiṁniuġaḋ bliaḋna ar Ṫailltinn ingin Maḋmóir, eaḋon, rí Easpáine, fá bean d'Eoċaiḋ mac Eirc, rí déiḋeanaċ Ḟear mBolg, agus fá bean iar sin d'Eoċaiḋ garḃ mac Duaiċ doill, taoiseaċ do Ṫuaṫaiḃ Dé Danann. Is leis an mnaoi seo do hoileaḋ, agus do leasuiġeaḋ Lúġ Láṁfada go beiṫ ionairm dó; agus is mar ċuiṁniuġaḋ onóra uirre-se d'orduiġ Lúġ cluiṫeaḋa Aonaiġ Tailltean, cóiġḋís ré Lúġnasaḋ, agus cóiġḋís d'á héis, i gcosṁaileaċt an ċluiṫe d'á ngairṫí 'Olimpiades'; agus is ó'n gcuiṁne sin doġníoḋ Lúġ, gairṫear Lúġnasaḋ do'n ċeud lá do ċalluin 'August,' eaḋon, násaḋ nó cuiṁniuġaḋ Lúġa, [ar a ḃfuil Féil Geiḃeann Ṗeadair indiu: agus do ṫuit le Mac Coill i gCaondruim].

XII. 1. dḟod, C and F. H omits after ann so. 3. Ordain, F. ṁic Iondaoi, H; Innai, F. 5. tríoċat, C and F. trioċad, H. bliaġain, H. 6. After ṫuaiḋ H reads, le hEalaṫain mac Dealḃaiṫ, 7 le balar bailc-ḃéimneaċ ua Néid. mac Ealaṫain, H. F omits baile. 8. ríoġaċt é., H. 9. Luġ, C and F; Luġaiḋ, H and *al.* 11. ceaṫraċad, H. .40. bliaḋan, C. air ttús, H. 13. ingean, H and F. 14. do boḋ bean, H and F. dá éis sin, H and F. 18. 7 mar onóir, F and H. cluiṫiḋe, H. 19. Coictiḋis, F; caiḋciḋeas, H. ré, ria, H. cuiṁniuġaḋ, H. dia éis, C; d'a éis, H. 20. an ċluiṫe, H. ċluiċe, C and F. 21. do níoḋ, C and F; do ġníḋ, H. Lúġnasa do ċalluin a, H. 22. i clainn, F. 23. air a ffuil, H.

SECTION XII.

Of the kings of the Tuatha Dé Danann here, and of the length of their sovereignty over Ireland.

Nuadha Airgeadlámh, son of Euchtach, son of Eadarlámh, son of Orda, son of Allaoi, son of Tat, son of Tabharn, son of Enna, son of Iobáth, son of Beothach, son of Iarbhoineol Fáidh, son of Neimheadh, took the kingdom of Ireland thirty years, till he fell in the battle of Magh Tuireadh North.

Breas, son of Ealatha, son of Néd, son of Iondaoi, son of Allaoi, son of Tat, held the kingship seven years.

Lúgh Lámhfada, son of Cian, son of Dianchéacht, son of Easar Breac, son of Néd, son of Iondaoi, son of Allaoi, held the kingdom of Ireland forty years. It is this Lúgh who appointed the Fair of Taillte at first as a yearly commemoration of Taillte, daughter of Madhmór, *i.e.* king of Spain, who was wife to Eochaidh, son of Earc, last king of the Fir Bolg, and who was wife after that to Eochaidh Garbh, son of Duach Dall, a chief of the Tuatha Dé Danann. It is by this woman Lúgh Lámhfada was fostered and trained till he was fit to bear arms; and it is as an honourable commemoration for her Lúgh instituted the games of the Fair of Taillte[1] a fortnight before Lúghnasadh,[2] and a fortnight after it, resembling the games called 'Olympiades': and it is from that memorial which Lúgh used to make Lúghnasadh is given (as name) to the first day (or) to the Calends of August, *i.e.* the '*násadh*' or commemoration of Lúgh,[3] (on which is now the feast of St. Peter's chains). He fell by (the hand of) Mac Coll at Caondruim.[4]

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[1] See pp. 198 and 199. [2] *i.e.* a festival of the ancient Irish on 1st August, marking one of the divisions of their year. [3] From this to end of sentence added from Haliday. [4] Old name for the hill of Usna in Westmeath.

ᵹeıḃıonn, H. ı n-ıuıṁ, H. 24. Words in brackets, after Lúᵹa, not in C or F, from H.

Do ġaḃ an Daġḋa Mór mac Ealaṫa, mic Dealḃaoiṫ, mic Néid ríoġaċt Éireann deiċ mbliaḋna ar ṫrí fiċid, [agus do éag 'san Ḃruġ do ġáiḃ cró an urċair do ṫeilg Ceiṫlionn air i gcaṫ Ṁaiġe Tuireaḋ. Eoċaiḋ Ollaṫar ainm díleas an Daġḋa].

Do ġaḃ Dealḃaoṫ mac Oġma Grian Éigis, mic Ealaṫan, mic Dealḃaoiṫ, mic Néid an ríġe deiċ mbliaḋna, gur ṫuit le Fiaċaiḋ mac Dealḃaoiṫ.

Do ġaḃ Fiaċaiḋ mac Dealḃaoiṫ, mic Ealaṫan an ríġe deiċ mbliaḋna, gur ṫuit le hEoġan i n-Árd mBric.

Do ġaḃsad trí mic Ċearmada Milḃeoil mic an Daġḋa, eaḋon, Mac Cuill, Mac Céċt, agus Mac Gréine a n-anmanna, ríoġaċt Éireann trioċa mbliaḋan; agus adeirid drong re seanċus gurab roinn tréanaċ do rónsad ar Éirinn, amail adeirṫear i san rann so:—

Giḋ Éire iolar míle,
Rannaid an tír a dtreiḋe;
Airiġ uill na n-eċt n-uaille,
Mac Cuill, Mac Céċt, Mac Gréine.

Giḋeaḋ, ní roinn tréanaċ do ḃí eadorra, aċt sealuiḋeaċt flaiṫis, eaḋon, gaċ re mbliaḋan ag gaċ aon díoḃ ar uainiḃ, amail aduḃramar ṫuas i n-anmannaiḃ na críċe seo, [agus is i gcaṫ Ṫaillteann do ṫuiteadar a dtriar]. Is uime do gaireaḋ na hanmanna so do'n triar ríoġ soin, do ḃríġ gurab Coll, Céċt, agus Grian fá dée adarṫa dóiḃ. Coll, iomorro, fá dia do Ṁac Cuill, agus Eaṫúr a ainm díleas, agus Banḃa a ḃean. Mac Céċt, tra, céċt a ḋia, Teaṫúr a ainm, agus Fóḋla a ḃean. Mac Gréine, iaraṁ, Grian a ḋia, Ceaṫúr a ainm, agus Éire a ḃean.

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25. Mac Elaṫa, not in H; Mac Ealaṫan, F. 26. seaċtṁoḋatt bliaġain, H. 28. dílis H. dílios, C. 31. ríoġaċt É., H. 32. H adds, a ṁac féin. .30. mbliaġna, H 5. 32. 37. trioċad bliaġain, H. 38. doronsat, F; do ronnsad, H. 39. H reads aṁail adeir seanċaḋ d'airiġṫe san rann so sios. F omits sios; seanċaiḋ airiḋe, F. 40. Gioḋ, H and F. 41. roinnit, F; roinnid, H. attír attrede, F. 42. *Sic* C and F; H reads na hairriġ go n-éaċt n-uaille. 44. Tairis sin, H and F.

The Daghdha Mór, son of Ealatha, son of Dealbhaoth, son of Néd, held the kingdom of Ireland seventy years. He died at Brugh of the bloody missiles of a cast which Ceithleann flung at him in the battle of Magh Tuireadh. Eochaidh Ollathar (was) the proper name of the Daghdha.[1]

Dealbhaoth, son of Oghma Griain-éigis, son of Ealatha, son of Dealbhaoth, son of Néd, held the kingship ten years till he fell by Fiachaidh, son of Dealbhaoth.

Fiachaidh, son of Dealbhaoth, son of Ealatha, held the kingship ten years, till he fell by Eoghan at Ard Breac.

The three sons of Cearmad Milbheol, son of the Daghdha, that is to say, Mac Coll, Mac Céacht and Mac Gréine their names, assumed the dominion of Ireland thirty years; and some antiquaries say that it is a tripartite division which they made on Ireland, as is said in this verse:—

> Though Eire had many thousands,
> They divide the land in three;
> Great nobles of glorious deeds,
> Mac Coll, Mac Céacht, Mac Gréine.

However, it is not a tripartite division which was among them, but the permutation of the sovereignty, that is to say, each one of them had it every succeeding year, by turns,[2] as we have said above in (enumerating) the names of this country, [and in the battle of Taillte all three fell]. It is why these names were given to those three kings, because Coll, Céacht, and Grian[3] were gods of worship to them. Coll, indeed, was god to Mac Cuill, and Eathúr was his proper name, and Banbha his wife. Mac Céacht, too, Céacht his god, Teathúr his name, and Fódhla his wife, Mac Gréine, lastly, Grian his god, Ceathúr his name, and Eire his wife.

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[1] Words in brackets in text added from Haliday. [2] See pp. 100 and 108.
[3] Hazel, Plough, Sun.

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45. ar uainiḃ, F and H. ar uairiḃ, *al.* ag laḃairtar, F. 47. Words in brackets from H. i ttriur, H. 48. do gairmṫear, H. 50. ṫrá, C; trá, H. giḋeaḋ is e. fa ainm dí leas do, H and F. 51. ḃanba, F. iaruṁ, H and F. imorra, H.

Oirbsean ainm dileas Ṁanannáin: is uaiḋ ráiḋtear Loċ n-Oirbsean. Óir an tan do toċlaḋ a ḟeart, is ann do ṁoiḋ an loċ fó ṫír. Is d'ḟoillsiuġaḋ an neiṫ seo, do rinneaḋ na roinn seo síos:—

Eaṫúr árd ro fuair mioḋ, garg an fear,
Coll a ḋia, ua an Daġḋa 'nar dub, Banba a bean;
Teaṫur teann, trén a ṫroid, gér a ġreiṫ,
Fóḋla a bean mór-n-éċt ro druiḋ, Céaċt ro ċreid;
Ceaṫúr caoṁ, caoṁ a lí, fá saor é;
Éire a bean, bean ḟial í, Grian a ḋé.
Manannán mac Lir ó'n loċ, ro sír sreaṫ,
Oirbsean a ainm, iar gcéd gcloṫ ég adbaṫ.

Do réir Saltraċ Ċaisil, is trí bliaḋna teasta do ḋá ċéd, fad flaiṫis Tuaiṫe Dé Danann ar Éirinn. Tig an rann so leis sin:—

Seaċt mbliaḋna nóċad is céd—
An t-aireaṁ sin noċa bréag,
Do Ṫuaiṫ Dé Danann go ngus
Ar Éirinn i n-árdḟlaiṫeas.

AN TREAS ALT DEUG.

Do ḃunaḋas Ċlainne Míleaḋ, d'á n-imṫeaċtaiḃ, agus d'á ndálaiḃ, d'á ngeinealaiġ, agus do gaċ toisg d'á dtárla dóiḃ ó Ḟéinius Farsaiḋ anuas go gabáil Éireann dóiḃ, ann so síos.

Ionnus, iomorro, go dtiocfaḋ linn bunaḋas cinid Scoit do lorgaireaċt go préiṁ, eadon, go Iafeṫ: an dias mac is oirrḋearca do ḃí ag Iafeṫ, mar atá, Gomer agus Magóg.

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54. Oirbrion, H. ċeana, H and F. 55. do toċlaḋ, H and F; do taċlaḋ, C. ṁoiḋ, C; ṁuiḋ, H and F. 56. an neiṫeri, C. H reads gonaḋ air an droing sin atá an laoiḋ seanċusa so síos; F, *id.* 58. fo fuair, F; ro ḟuair, H. 59. ua don D., F. garcc, F. 60. teann, F and H; trén, C. gear i ngreid, H; gér angreid, C. gér aġreiṫ, F. 61. mór n-eaċt, H; mór néċt, F; mór ndréċt, C. 62. a ġné, H and F. 64. mo sir sreaṫ, H; do sir mór sruṫ, F. 65. H reads, iar ccéd ccaṫ, éag ad eaṫ. ar céddaiḃ cloṫ, écc atbaṫ, F. 66. Ṫeasda, H. 67. fod ḟlaṫus, C; fad flaiṫeasa, H and F. tuaṫ, H and F; tuaiṫ, C. 68. as so rann deismireaċta ar an áireaṁ so, F and H. 71. Ṫuaiṫ, C; Ṫuaṫ, F; Ṫuaṫa, H. 72. os, H. ar, F.

XIII. 1. Haliday begins the second part of his book here, and reads:—Do

Oirbsean (was) the proper name of Manannán: it is from him Loch Oirbsean[1] is named: for when his grave was being dug, it is then the lake burst forth over the land. It is to make this matter clear these verses following were composed :—

Eathúr tall, who obtained dignity, fierce the man,
Coll his god, grandson of the Daghdha not gloomy, Banbha his wife;
Teathúr stout, strong his contest, sharp his stroke (?),
Fódhla his wife, great deeds he accomplished (?), in Céacht he trusted;
Ceathúr comely, fair his complexion, noble was he,
Éire his wife, generous woman she, Grian his divinity.
Manannán, son of Lear, from the 'loch,'[2] he sought the 'sraith,'[3]
Oirbsean his (own) name, after a hundred conflicts he died the death.

According to the Saltair of Caiseal,[4] it is three years wanting of two hundred (is) the length of the sovereignty of the Tuatha Dé Danann over Ireland. This verse agrees with that :—

Seven years, ninety, and one hundred—
That reckoning is not false—
For the Tuatha Dé Danann with might,
Over Ireland in high sovereignty.[5]

SECTION XIII.

Of the origin of the children of Míleadh, of their proceedings, and of their transactions, of their genealogy, and of every occurrence that happened to them, from Fénius Farsaidh down to the invasion of Ireland by them, here below (stated).

In order, truly, that we should be able to trace the origin of the Scotic nation to its root, *i.e.* to Japheth (we find) the two most distinguished sons Japheth had, that is to say, Gomer

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[1] Now Loch Corrib, in Galway.
[2] *Loch*, lake, improperly written *lough*.
[3] *Sraith* or *Sreath*, *i.e.* 'strath,' a level space by a river.
[4] See p. 91.
[5] The first part of Book I., terminates here in Haliday's edition, in O'Mahony's translation, and in some manuscripts, but the best copies do not sub-divide the book. The portion published by Dr. Joyce also ends here.

Lorgaireaċt ċiniḋ Scuit go fréiṁ Iaphet, 7c. 3. ann so síos, C; not in F. 4. bunaḋus, C; bunaḋas ċiniḋ Scuit, H. 5. da for do, C. Lorgairioċt, C. fréiṁ, H and F. 6. oirrdiorca, C. oirḋearca, H.

Cuiriḋ Maoise i san deaċmaḋ caibidil do Genesis, mar a ndéin craoḃsgaoileaḋ ar ḟliocht Iafet, eaḋon, go raḃadar trí mic ag Gomer, mar atá, Ascenez, Riṗat agus Togorma: giḋeaḋ, ní ainmniġeann go cinnte clann Magóg do réir a n-anmann. Ṫairis sin, do ḃríġ gurab ar ḟeanċaḋaiḃ ciniḋ Scoit atá d'ḟiaċaiḃ craoḃsgaoileaḋ cinnte na n-uasal do ġein ó Magóg do leanṁain, agus go háiriṫe sleaċta Féiniusa Farsaiḋ, cuirfeam síos ann so craoḃsgaoileaḋ sleaċta Magóg, do réir an Leaḃair Gaḃála d'á ngairṫear Cin Droma Sneaċta, agus sul táinig Pádraic i n-Éirinn do ḃí an t-úġdar soin ann. Is eaḋ adeir, go raḃadar triar mac ag Magóg, mar atá, Báaṫ, Iobáṫ agus Faṫaċta. Ó Ḃáaṫ táinig Féinius Farsaiḋ, sinnsear sleaċta Gaeḋil: ó Iobáṫ tángadar Amazones, Baċtriani agus Parti: ó Ḟaṫaċta táinig Partolón [do ċéad ġaḃ Éirinn iar ndílinn], agus Neiṁeaḋ mac Agnomain, agus, d'á réir sin, Fir Bolg agus Tuaṫa Dé Danann [aṁail aduḃramar ṫuas i sna gaḃálaiḃ]. Is ar ḟliocht an Ḟaṫaċta so táinig Attila mór, do ċuir Pannonia fa n-a smaċt, agus baoi cian d'aimsir ag coiṁmeasgaḋ flaiṫis na Róṁa, do scrios agus do ḋíbir Aquileia, agus tug iomad ruaṫar fó'n nGearmáin. Is ó'n Scitia fós, do ḟliocht Magóg do réir a mbunaḋasa, Zeliorbes, rí na 'Hunnorum' do ḃí i gcogaḋ ar Iustinian Impir. Is ó'n Scitia, tra, tángadar Longobardi, Hungari agus Goti uile. Is ó'n Scitia, mar an gceudna, Dauni ó raiḋtear Daunia 'san Iotáile, agus is é ainm na tíre sin indiu, Apulia. Is ó'n Scitia fós tángadar na Túrcaiġ. Cá dtáim ris? adeir Bucananus, lorgaire seandaċta

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7. isin .10. ca, *in Genesi*, C and F. 9. meic, C. triur mac, H and F. 11. seanċuiḋiḃ, C; seanċaḋaiḃ, H and F. 13. d'ḟás, H and F. go háiriġṫe, H. 17. aseaḋ adeir, C; ag so mar a deir, F and H. 19. sinnsior, C. ċiniḋ, H and F. gaoiḋil, C and F. 21. F and H add the words in brackets. 22. *Sic* H; neiṁiḋ, C and F. 24. do ḟlioċt, H. 25. baoi, C. do ḃí, H and F. 28. do réir an ḃunaḋuis Z. rí na hUnni, H. 30. fós, H and F. 32. ráitior, C. eadaille, C and F. as é, C. 33. aniú, C. i n-iuṁ, H. 34. ga ttám, F, C, and H. act, in C; not in F or H. *Becanus*, C. 35. craoḃscaoilte, H and F.

and Magog. Moses, in the tenth chapter of Genesis, where he records the propagation of the posterity of Japheth, sets down [*i.e.*][1] that Gomer had three sons, namely Aschenez, Riphath, and Thogorma; however, he does not mention specially the children of Magog according to their names. Nevertheless, as it is on the antiquaries of the Scotic nation that it is incumbent to follow up the ascertained genealogy of the nobles who sprang from Magog, and particularly of the posterity of Fenius Farsaidh, we shall here set down the genealogical account of the posterity of Magog, according to the book of invasion which is called Cin Droma Sneachta;[2] and that authority existed before Patrick came to Ireland. What it says is, that Magog had three sons, namely, Báath, Iobáth, and Fáthachta. From Báath came Fénius Farsaidh, the ancestor of the posterity of Gaedheal; from Iobáth came the Amazons, Bactrians, and Parthians; from Fáthachta came Partholón [he who first occupied Ireland after the deluge] and (also) Neimheadh, son of Aghnoman, and, accordingly, the Fir Bolg and Tuatha Dé Danann [as we have said above in (the account of) their conquests]. It is from the posterity of this Fathachta came the great Attila, who brought Pannonia under his sway, and was a length of time perturbing the state of Rome, destroyed and depopulated Aquileia, and made many raids on Germany. It is from Scythia also, of the posterity of Magog by origin, Zeliorbes, king of the Huns, who made war upon the emperor Justinian. It is from Scythia, too, came the Lombards, Hungarians, and Goths [all]. It is from [the] Scythia, likewise, came the Dauni, from whom is called Daunia in Italy, and the name of that country now is Apulia. It is from Scythia also that the Turks have come. But in short,[3] Buchanan,[4] an investigator of the antiquity of the dissemination of the races of the

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[1] Redundancy in MS.

[2] An ancient record, not now known. See Sect. V. p. 140, and also O'Curry's Lecture on the lost books, p. 13. *Druim Sneachta*, "Snow-capped hill or mountain-ridge," in the present Co. of Monaghan, according to O'Curry.

[3] *Lit.*, where am I with it?

[4] Haliday and O'Mahony read, 'Buchanan': the MS. has 'Becanus.'

craoḃsgaoiliḋ an doṁain ar aiṫris Epiphanius gur ġaḃadar luċt na Scitia árdḟlaiṫeas go grod i ndiaiḋ dílinne, agus go raiḃe a ḃḟlaiṫeas ar marṫain go hanḟlaiṫeas na Babilóine. Adeirid na húġdair ceudna gurab ó'n Scitia doġeiḃdís na críoċa eile reaċta agus dliġṫe agus orduiġṫe, agus fós gurab iad céid ċineaḋ do ṫionsgain ḃeiṫ onóraċ d'éis dílinne iad. Adeir Ioannes Boemus 'san naoṁaḋ caibidil do'n dara leaḃar ro scríoḃ do ḃeusaiḃ an uile ċiniḋ, ná'r' clóḋ luċt na Scitia le hárdḟlaiṫeas ar bioṫ. Adeir Iosephus gurab Magógai ġairid na Greugaiġ do luċt na Scitia. Adeir Ioannes Nauclerus go dtángadar daoine ar ḟlioċt na Scitia lé' ndéarnaḋ gníoṁa róṁóra. Bíoḋ a ḟiaḋnaise sin ar Herodotus, 'san gceaṫraṁaḋ leaḃar, mar a n-abair gur ḋíbreadar luċt na Scitia Darius rí na Persia as an Scitia go maslaiġṫeaċ. Bíoḋ, mar an gceudna, a ḟiaḋnaise ar Iustin i n-a stáir, mar a noċtann d'árraċtas na ngníoṁ do rónsad luċt na Scitia; ag so briaṫra an úġdair seo:—"Do ḃádar, ar sé, do ġnáṫ luċt na Scitia gan cúṁaċt coigcríoċ do ḃuain riu, ná do ḃreiṫ a mbuaḋ: do ḋíbirriod go maslaiġṫeaċ Darius rí na Persia as an Scitia; do ṁarḃsad Círus go líon a ṡluaiġ; do léirscriosaḋ leó Zopirion taoiseaċ sluaiġ Alexander Móir go n-a ṡluaġ; do ċualadar neart na Rómánaċ, agus níor ṁoċuiġ siad riaṁ é." As na briaṫraiḃ seo is iontuiġṫe gurab mór an ċalmaċt agus an ċróḋaċt do ḃí i ḃfoirinn na Scitia go haimsir an úġdair seo.

Adeir Policronicon i san seaċtṁaḋ caibidil deug ar ḟiċid do'n ċéid leaḃar gurab ó'n ḃfocal so 'Scitia' gairṫear

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36. na dilionn, H. na díleann, F. 40. céd cineaḋ, F; ċiniḋ, C; ċine, H. 41. Baronius, H. Boemus, C and F. Bohemus on margin. san .9. ca, C. 43. nár claoiḋeaḋ, H. 44. *Magogae*, F; *Magogoe*, C. magogia ġairmid, H and F. 48. ḋíbriodar, C. 51. d' not in F or H. ronatar, F; rineadar, H. 54. a mbuaḋ, *gen. pl.*, C and F. ambuaiḋ, K. 55. do ṁarḃadar, F. 57. ṡlóġ, C. 58. siad, H; siod, C. 62. isin .37. ca, C. ġoirṫior, C. ġairmṫear, H.

world, says, repeating Epiphanius, that the people of Scythia obtained chief rule shortly after the deluge, and that their sovereignty continued until the predominance of Babylon. The same authors say that it is from Scythia the other countries used to receive institutes and laws and ordinances, and, moreover, that it is they who were the first race which commenced to be honoured after the deluge. Johannes Boemus,[1] in the ninth chapter of the second book which he wrote on the customs of every race, says that the Scythians were never subdued by any dominion. Josephus says that the Greeks called the people of Scythia, Magogai. Johannes Nauclerus says[2] that people have come of the race of Scythia by whom very great deeds were done. Let Herodotus bear witness to this in the fourth book where he says that the people of Scythia repelled Darius king of Persia contemptuously from Scythia. Let Justin likewise witness in his history, where he treats of the gallantry of the exploits which the people of Scythia performed: and here are the words of this author:—'The people of Scythia, he says, were always without foreign power affecting them or seizing their spoils: they drove back Darius, king of Persia, with disgrace out of Scythia; they slew Cyrus with the entire of his army; Zophyron, the leader of the army of Alexander the great, with his host, was destroyed by them: they had heard of the power of the Romans, and (yet) had never felt it.'[a] From these words it may be understood that it was great was the bravery and the valour which was among the people of Scythia to the time of this author.

The Polychronicon says in the thirty-seventh chapter of the first book, that it is from this word Scythia, Scot is called

[a] Scythae ipsi perpetuo ab alieno imperio aut intacti aut invicti mansere: Darium regem Persarum turpi a Scythia submovere fuga; Cyrum cum omni exercitu trucidarunt; Alexandri magni ducem Zophyron a pari ratione cum copiis universis deleverunt; Romanorum audivere sed non sensere arma.

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[1] Haliday and O'Mahony read 'Baronius': the MS. has 'Boemus.'
[2] "Volumine primo, generatione 16a."

Scoit do ṡlioċt Ġaeḋil Ġlais, agus go ḃfios dam ní córa Gaill do ṫabairt ar an droing atá ag áitiuġaḋ i n-Éirinn anoir, d'á ngairṫear Gaill, [ó Ġallia], eaḋon, ó'n ḃFrainc do réir a mbunaḋasa, ioná Scoit do ṫabairt ar Ġaeḋealaiḃ ó Scitia ó' dtángadar féin do réir a mbunaḋasa: agus is uime sin gairṫear Greugaiġ Sciti do ṡlioċt Fáṫaċta mic Magóg do ġaḃ flaiṫeas i nGotia, i dTracia agus i n-Aċaia, [mar atá Partolón mac Searra go n-a ṫreaḃaiḃ], Neiṁeaḋ, mac Agnomain, ó' ráiḋtear Clanna Neiṁeaḋ, Fir Bolg, agus Tuaṫa Dé Danann, do ḃríġ gurab ó'n Scitia do réir a mbunaḋasa iad uile: agus measaim gurab uime gairṫear Scoit go cinnte do ṡlioċt Ġaeḋil mic Niuil mic Féiniusa Farsaiḋ d'á ráiniġ árdḟlaiṫeas na Scitia, agus d'á ṡlioċt 'na ḋiaiḋ, agus gurab é Niul mac tánaise Féiniusa, agus naċ fuair coṁroinn críċe ar bioṫ, aṁail fuaradar coṁ-mbráiṫre Féiniusa críoċa as ar' hainmniġeaḋ iad féin agus a sliocht. Uime sin d'orduiġ Niul d'á ṡlioċt, iad féin d'ainmniuġaḋ as an Scitia, agus Scoit do ṫabairt [d'ainm] orra do ṡior, do ḃríġ naċ raiḃe fearann ar biṫ 'na ṡeilḃ; agus ná'r ḟágaiḃ a aṫair aċt soċar na n-ealaḋan agus na n-ilḃeurla mar inṁe aige, iar ḃfágḃáil ríoġaċta na Scitia gan roinn ag Neanual, an mac fá sine ioná Niul.

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63. daṁ, F, C, and H. 64. druing, C. 65. anos, C. ó gallia, H, not in C. Words in brackets from F and H. ḃFraingc, C. ó *Gallia*, .i. ón ffraingc, F. 67. Sciṫia, *Scythia* and *Scyta*, MSS. as, C. 68. gairṫior, C; goirṫear, H and F. 71. ó ráittior, C. 73. uile, not in H or F. 75. do ḃríġ gur ab do f. f., H and F. 76. Tanaiste, H. tánaisde, F. 77. naċ ffuair, H and F. 79. da tsliocht, C. da sliocht, *al.* 80. do ṡlonnaḋ, H and F. ó'n, H and F. d'ainm, H and F. 81. forra, F. 83. inṁe, F and H. nilḃerlaḋ, F. aicce, F. rioġaiċte, F. 84. Nenul, F; Nenual, H.

to the posterity of Gaedheal Glas, and, in my judgment, it is not more fit to give Gall (for name) to the people who are now inhabiting Ireland who are called Gall, that is to say, from Gallia or France as to their origin than to give Scot (for name) to the Gael from Scythia whence they came according to their origin: and it is therefore 'Greeks' of Scythia is called to the posterity of Fáthachta, son of Magog, who obtained dominion in Gothia, Thracia, and Achaia, viz. Partholón, son of Seara, with his people; Neimheadh, son of Aghnoman, from whom the children of Neimheadh are called; the Fir Bolg and the Tuatha De Danann, because it is from Scythia they all came, according to their origin. And I think that it is why Scot is more especially called to the posterity of Gaedheal, son of Niul, son of Fenius Farsaidh, because it is to Fenius Farsaidh the chief dominion of Scythia came, and to his posterity after him; and that it was Niul was the younger son of Fenius, and that he did not obtain any equal share of the territory, as the kindred of Fenius had obtained districts from which they themselves and their posterity were named. Wherefore Niul enjoined on his posterity to denominate themselves from Scythia, and for ever to call themselves Scots, because there was no land in their possession, and that his father had left him as a portion, only the acquisition of the sciences and of the several languages; having left the kingdom of Scythia undivided to Neanual, the son who was older than Niul.

AN CEAṪRAṀAḊ HALT DEUG.

Ag so síos fo leiṫ go cinnte do'n ḟíor-ḃun ór' ḟásadar aicme Ġaeḋil, agus d'á n-imṫeaċtaiḃ go teaċt do Ṁacaiḃ Míleaḋ i n-Éirinn.

Adeirid cuid do na húġdaraiḃ Laidne, gurab mac do Argus nó do Cecrops do ġaḃ flaiṫeas 'Argivorum' Gaeḋeal; giḋeaḋ, ní féidir sin do ḃeiṫ fírinneaċ, do ḃríġ go n-abair S. Augustin gur b' é am do ṫionnsgain flaiṫeas na droinge sin an tan rugaḋ Iacob, i gcionn dá ḃliaḋan deug agus fiċe ar ċeiṫre ċéad d'éis dílinne; agus fós, do réir an úġdair ċeudna, naċ raiḃe flaiṫeas a ḟleaċta sin ar bun aċt cúig bliaḋna deug ar ḋá ċéad, agus, d'á réir sin, gurab i gcionn seaċt mbliaḋan ar trí fiċid ar sé céad d'éis dílinne do críoċnuiġeaḋ flaiṫeas na haicme sin. Aċt ċeana, ní féidir sin do ḃeiṫ fírinneaċ agus a ráḋ gurab ó Argus nó Cecrops do ṫiocfaḋ Gaeḋeal, óir adeir Hector Boetius i stáir na hAlban, agus fós Leaḃair Gaḃála Éireann uile gurab re linn Ṁaoise do ḃeiṫ 'san Éigipt i gceannas Clainne Israel do ḃí Gaeḋeal 'san Éigipt. Adeirid, iomorro, na Leaḃair Gaḃála gurab fo'n am soin rug Scota, inġean Ṗarao Cincris Gaeḋeal do Niul mac Féiniusa Farsaiḋ mic Baaṫ mic Magóg; agus is é am fa'r ṫionnsgain Ṁaoise ceannas feaḋna do ḋéanaṁ ar Ċlannaiḃ Israel 'san Éigipt, i gcionn seaċt mbliaḋan ndeug agus ceiṫre fiċid ar ḟeaċt gcéad, ionnus do réir an áiriṁ aimsire sin go raiḃe tuairim trí ċéad bliaḋan agus cúig bliaḋna agus dá ḟiċid re a gcois, ó aimsir Argus nó Cecrops go rugaḋ Gaeḋeal, agus, d'á réir sin, níor ḃ'ḟéidir a ḃeiṫ 'na ṁac ag Argus nó ag Cecrops dó.

XIV. 1. H continues without division. 2. go teċt mac Mileaḋ, F. 4. na hArgivi, H. 5. Gaoiḋiol, C ; Gaoiḋiol, F. ar dá ḟiċit, F. héidir, C. fírinnioċ. 6. uair, H and F. flaiṫios, C. 7. druinge, MS.; droinge, H. 8. deg, C. ċéd, C and H. 10. ċúig, H. 13. ní héidir, C. ní féidir, H. 14. Gaoiḋiol, C. Gaoḋal, H. Gaoiḋeal, F. 15. agus fós, C. 19. Cingcris, F. Gaoiḋil (*pl.*), H. an ċloinn Israel, H. 20. as é, C. 23. is ċeiṫre fiċit, C. is dá ḟiċit, C. is dá fiċid, H.

SECTION XIV.

Here below (we treat) definitely apart concerning the true origin from which the the race of Gaedheal have sprung; and of their proceedings till the arrival of the sons of Míleadh in Ireland.[1]

Some Latin authors say that Gaedheal was the son of Argus or of Cecrops, who obtained the sovereignty of the Argives; but that cannot be well-founded, because that St. Augustine says that the monarchy of that people commenced at the time Jacob was born, *i.e.* about four hundred and thirty-two years after the deluge; and, moreover, according to the same author, [that] the dominion of his posterity was maintained but two hundred and fifteen years: and, according to that, that it is at the end of six hundred and three[2] score and seven years after the deluge the rule of that line terminated. But truly, it is not possible for that to be authentic, and to say (at the same time) that it is from Argus or Cecrops Gaedheal should have come; for Hector Boetius in his history of Scotland, and, moreover, all the books of invasion of Ireland, state that Gaedheal was in Egypt during the time of Moses being in the headship of the children of Israel in Egypt. Indeed, the books of invasion say that it is at that time Scota, daughter of Pharao Cingcris, bore Gaedheal to Niul, son of Fenius Farsaidh, son of Báath, son of Magog: and it is the time when Moses began to act as leader of the children of Israel in Egypt, seven hundred and four score and seventeen years (from the deluge); so that according to that reckoning of time, there were as a conjecture three hundred years and two score and five besides, from the time of Argus or Cecrops till Gaedheal was born, and, consequently, it was not possible for him to be son to Argus or to Cecrops.

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[1] *Mileadh* or *Mile*, Latinized Milesius; Clanna Míleadh, the Milesian race: *Gaedheal*, *Gaodhal* (Gadelius), his ancestor; Clanna Gaedheal the Gadelian or Gaelic race; the Gaedhil or Gael; the Scots: see pp. 99, 109, 207, and 235. [2] ? Two.

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26. Gaoḋal, H. F and H read, ní héidir Gaoḋal do ḃeiṫ n-a ṁac ag A. ná ag C. ní héidir, H and F.

Cibé aḋéaraḋ gurab ó'n nGréig do ġluais Gaeḋeal do'n Éigipt, agus gurab uime aḋeirṫear gurab ó'n Scitia do ċuaiḋ do'n Éigipt, do ḃríġ gurab ó ṫalaṁ Cetim (mar ḟaoilear úġdar d'áiriṫe) do ṫriall, agus, d'á réir sin, go n-abair gurab ionann Scitia agus iaṫ na sceaċ: 'iaṫ,' iomorro, an tan tuigṫear ar son an ḟocail seo 'fearonn' é, bíḋ 'th' nó 'dh' 'na ḋeireaḋ, mar atáid iaṫ nó iaḋ, giḋeaḋ, an tan scríoḃṫar an focal so, Scitia, ní ḃí 'c' i n-a lár mar baḋ cóir 'na ḟaṁail do ċoṁḟocal, agus fós, ní ḃí 'th' nó 'dh' i n-a ḋeireaḋ: agus, d'á réir sin, ní ḟuil aċt baraṁail gan ḃarántas a ṁeas gurab ionann Scitia, do réir sanasáin Gaeḋilge, agus talaṁ na sceaċ.

Is lag, mar an gceudna, an ruiḋiuġaḋ ar Ġaeḋeal do ṫeaċt ó'n nGréig do réir a ḃunaḋasa, a ráḋ go mbíoḋ cosṁaileas ag slioċt Ġaeḋil, i mbeusaiḃ, i nósaiḃ, agus i gcluiṫiḋiḃ re Greugaiḃ, agus, uime sin, go n-aibeorṫaoi gurab ó Ġreugaiḃ tángadar. Óir gaċ gaḃáltas táinig i n-Éirinn d'éis dílinne, aċt Fine Gaeḋeal agus Clanna Neiṁeaḋ amáin, is ó'n nGréig tángadar, [mar atá Parṫolón ó Ṁigdonia, Fir Bolg ó'n Tracia agus Tuaṫa Dé Danann ó'n Acaia; mar a ḃfuil Beotia agus Caṫair na hAiṫne,] do réir mar d'ḟoillsiġeamar ċuas i n-a ngaḃáltas so seaċ ainm gaċ áite as ar' ṫriallsad i nGréig.

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28. fós, H and F. do ṫriall, F and H. gaoiḋil, H. gibe fós, F. gibé, C; gíḋ bé, H. fós, H. do ṫriall gaoiḋil, H. 30. Cetin, H and F. 31. dáiriḋe, C and F. 34. mar atá so, F. re a ċois, H. gaoḋal, H. mar atá so, H. 39. gaoiḋilge, H; gaoiḋeilge, C. gaoiḋeilcce, F. 40. as, C. lacc, F. 41. do ṫoiḋeaċt, H. go mbiaḋ, C, F, and H. 42. i n-a, H. 43. na ccluiċeaḋaiḃ, F. le F. 45. dilionn, F. dílionn, H. 46. amáin, H and F; aḃáin, C. Part in brackets from H. 49. From do réir to gréig omitted in H.

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[1] *Or Setim.*

[2] *i.e.* 'Land of thorns.'

[3] Gaedheal here signifies the individual, the eponymous ancestor; whence we

Whoever would say that it was from Greece Gaedhea proceeded to Egypt, and that it is why it is said that it wa from Scythia he went to Egypt, because that it was from th land of 'Cetim'[1] (as a certain author thinks), he journeyed [and,] consequently [that he] says that Scythia, and '*iath na sceach*'[2] are equivalent: '*iath*,' truly, when it is understood in place of this word '*fearann*' (land), has '*th*' or '*dh*' at the end, that is to say *iath* or *iadh*: however, when this word 'Scithia' is written, there is no 'c' in the middle, as should be in such like compound word; and, moreover, there is no 'th' or 'dh' at the end of it, and, consequently, i is but an unwarranted opinion to suppose that, according to Gaelic etymology, 'Scithia' is equivalent to 'land o thorns.'

The proof, likewise, is weak concerning Gaedheal[3] having come from Greece according to his origin, to say that the posterity of Gaedheal have a resemblance to the Greeks in (their) manners, customs, and games, and that, therefore it must be said that they came from Greece. For every invasion that came into Ireland after the deluge, except only the race of Gaedheal and the children of Neimheadh, it is from Greece they came, [that is to say, Partholón from 'Migdonia,' the Fir Bolg from Thracia and the Tuatha Dé Danann from Achaia, where Beotia is, and the city of Athens,] according as we have shown above in their several conquests the name of every place in Greece from whence they had set out.

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have in the next line *sliocht Gaedhil* for his posterity: also *aicme Ghaedhil*, in this section, *Gaedhil* being genitive singular. We have also in the same way *clann Ghaedhil* and *clanna Ghaedhil*, the children of Gaedheal: but clanna Gaedheal (*gen.* plural), the children of the Gaels, all the clans or families of the Gaelic or Scotic race. Compare clanna Míleadh; clanna Neimheadh; fine Gaedheal (above): see notes pp. 99 and 233. The 'Gaedheal' or 'Gael' is used collectively for the race, as Israel for the children of Israel.

I have united Dr. Joyce's 6th and 7th chapters; so the first twelve sections of this book correspond to his publication. The 13th and 14th sections are equivalent to the first chapter of Haliday's second part. They have separate headings in the manuscript, as above.

Ar an aḋḃar soin, gion go raḃadar na nóis nó na beusa úd na nGreugaċ ag Fine Gaeḋeal ré dteaċt i n-Éirinn dóiḃ, dob' ḟéidir leó a bḟóġluim ó iarṁar Ḟear mBolg agus Tuaṫa Dé Danann, do ḃí rómpa i n-Éirinn; agus a bḟágḃáil ar aiṫiḋe ag a sliocht d'á n-éis, gion go raḃadar féin 'san nGréig riaṁ, ná Gaeḋeal, ná neaċ eile d'á dtáinig rómpa.

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52. ré for ria. 54. rompa, C. and H. 57. *Sic* H., reampa, C.

Wherefore, although the race of the Gaedheal, on their arrival in Ireland, had not the manners and customs of the Greeks, it was possible for them to have learned them from the remnant of the Fir Bolg and the Tuatha Dé Danann who were before them in Ireland, and to have left them to be practised by their posterity after them, though they themselves had never been in Greece, nor Gaedheal, nor any of those who had come before them.

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All communications should be addressed to the Hon. Secretary, MISS ELEANOR HULL, 8, Adelphi-terrace, Strand, London, W.C.

IRISH TEXTS SOCIETY.

The Third Annual General Meeting of the Society was held on April 17th, 1901, in the Rooms of the Irish Literary Society, 8, Adelphi-terrace, Strand, London, W.C. In the absence of the Chairman at the opening of the Meeting,

Rev. Michael Moloney took the Chair.

The following Report was read by the Honorary Secretary :—

THIRD ANNUAL REPORT.

The Third Volume of the publications of the Irish Texts Society, published in 1900, contained a complete collection of the Poems of Egan O'Rahilly, to which were added a number of miscellaneous pieces illustrating their subjects and language, edited by Rev. Patrick S. Dinneen, M.A. The Introduction to this volume contains, besides an elaborate study of the Poet's Times and Works, a discussion on Irish Elegiac and Lyrical Metres. The text is accompanied by Translations, Notes, and Glossary.

The Volume for the current year, which is now passing through the press, will contain the first volume of the Society's edition of Keating's "Foras Feasa ar Éirinn" (*History of Ireland*), from the Introduction to the coming of the Milesians (inclusive), edited by Mr. David Comyn. Keating's important work will be completed in three volumes with, probably, a short additional volume of notes. If the Membership of the Society were largely increased, by each Member inducing a friend to join, for instance, it might become possible to publish the whole work in two years.

Mr. John MacNeill is engaged on an edition of the "Duanaire Ḟinn," 1618, the oldest and best Irish MS. of Ossianic poetry in existence, from the Franciscan Monastery, Dublin, which he is preparing for the Society.

The Council of the Society are hoping to forward the promised publication of the *Life of St. Columba.** Several offers of editions of other Irish Texts have been made by scholars.

The attention of the Council has been largely directed this year to the completion of the Irish-English Dictionary, which is now well advanced, and will go to press in the course of the early summer. The Council have been fortunate enough to secure the kind services of Mr. John MacNeill, B.A., who will act as General Editor of the Dictionary, with the assistance of Mr. David Comyn, and Rev. Peter O'Leary, P.P.,† consulting Editors. The work is now being placed in the hands of the Editors, and arrangements are being entered into with the Society's Publisher, Mr. David Nutt, for the issue of the work. It is hoped that the Dictionary will be ready for sale in the course of next spring. Full information as to price, &c., can only be given at a later date, but it is hoped that the price will not exceed 5*s.* to the public, and that it will be possible to supply the book at a somewhat lower rate to Members of the Irish Texts Society.

The Membership of the Society continues to increase in a satisfactory way. Since the publication of the Volume for 1900, over sixty new Members have joined the Society. Five have resigned during the year. The Membership now numbers 560.

The Society has received its first legacy during the past year. This is a sum of £41, the amount of a bequest left to the Most Rev. W. J. Walsh, D.D., Archbishop of Dublin, by Miss Lillie Keating, of Cincinnati, Hamilton County, Ohio, U.S.A., and handed by him to the Irish Texts Society.

The warm thanks of the Council are tendered to Rev. P. S. Dinneen, M.A., for his work for the Society in the editing of Volume III., and for the cordiality with which he has carried out its suggestions.

The Council also desires to express its gratitude to Osborn

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* Since the date of the General Meeting, the first instalment of this work has been published in the *Zeitschrift für Celt. Philologie,* edited by Rev. Professor Henebry from the Bodleian MS. It will be continued in successive numbers. In view of this fact, the Council have reluctantly decided to abandon its publication for the present.

† Rev. Peter O'Leary has since resigned, owing to pressure of other work.

J. Bergin, Esq., Professor of Celtic, Queen's College, Cork, who, as a Member of the Consultative Committee, kindly undertook, at the request of the Council, to read the proofs of Father Dinneen's work.

On the motion of Mr. Daniel Mescal, seconded by Mr. Maurice J. Dodd, the Report was adopted.

The following Financial Statement was submitted by the Hon. Treasurer:—

BALANCE SHEET,

1900—1901.

Receipts.	£	s.	d.	Expenditure.	£	s.	d.
To Balance brought forward from April, 1900, ...	82	3	3	By Payments to Publisher, ...	179	10	0
„ Subscriptions received from April, 1900, to 31st March, 1901, ...	193	3	9	„ Postage, Printing, Stationery, &c., ...	13	4	5½
„ Donations received from April, 1900, to 31st March, 1901, ...	78	15	3	„ Clerical Assistance, ...	0	17	6
				„ Bank Charges, ...	0	7	2
				„ Editorial Expenses, ...	7	0	0
				„ Balance Cash in Bank, ...	149	16	7
				„ „ „ in Treasurer's hands, ...	3	6	6½
Total, ...	£354	2	3	Total, ...	£354	2	3

This Balance Sheet has been compared with the Books and Vouchers of the Society, and found to be correct.

J. D. Noonan, }
Patrick J. Boland, } *Auditors.*

On the motion of Dr. James Donnellan, seconded by Mr. M'Ginley, the Financial Statement was adopted.

On the motion of Mr. James Buckley, seconded by Rev. T. O'Sullivan, the three retiring Members of the Executive Council—Professor York Powell, Mr. Alfred Nutt, and Mr. Daniel Mescal—were unanimously re-elected.

It was proposed by Professor York Powell, seconded by Mr. M'Collum, and carried, that the names of Dr. James Donnellan, and Rev. Michael Moloney, should be added to the Executive Council in the place of Dr. John Todhunter, and Mr. C. H. Monro, resigned.

It was proposed by Mr. Mescal, seconded by Mr. Dodd, and carried, that Mr. Buckley and Mr. Noonan be elected Auditors for the ensuing year.

A vote of thanks to the outgoing Hon. Treasurer, for his services to the Society, was proposed by Mr. Frank Mac Donagh, seconded by Miss Hull, and carried.

On the motion of Mr. M'Collum, seconded by Professor York Powell, Mr. P. J. Boland was elected Hon. Treasurer for the ensuing year.

A vote of sympathy was unanimously passed to the Hon. Secretary in her recent bereavement, on the motion of Professor York Powell, seconded by Mr. Mescal.

Professor York Powell, Chairman of the Executive Council, said that before the proceedings closed, he wished to apologise for having been unable to attend in time to preside over the meeting. He believed that the Irish Texts Society had a bright and hopeful future before it. He cordially joined in expressing the hope that the Membership would be increased. The publications of the Society were most valuable and useful, and every book that appeared under its auspices helped to make the Society better known, and to strengthen its position. With very limited resources, and depending largely on voluntary efforts, the Society had done a great deal for Irish literature, but the books it had produced, useful as they were, should be regarded more or less as specimens of the great variety that could be published when the means were available. They would soon have a collection of Ossianic poetry in print, and he need not remind them that that would be a great and valuable achievement. Most of the difficulties surrounding the scientific investigation of the Ossianic legends were due to the fact that these ancient pieces of literature were accessible only in manuscript. It should be the aim of the Society to have them all published, and that could be done only by strengthening the position of the Society, adding to its resources, and increasing its Membership. It had always been a pleasure to him to assist the Society in every possible way, and although he should be obliged to resign his office of Chairman at the close of the present year, he should always take a deep interest in the welfare of the Society, and do everything he could to further its objects.

Miss Hull having been re-elected Hon. Secretary, on the motion of Mr. M'Collum, seconded by Dr. Donnellan, and a vote of thanks passed to the Rev. the Chairman, on the motion of Mr. Buckley, seconded by Rev. T. O'Sullivan, the proceedings were brought to a close.

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Vol. 3 will not henceforth be supplied to the Public, but only to Members joining the Society, and subscribing for the past years.

The Committee make a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds, and especially to the Editorial Fund, which has been established for the remuneration of Editors for their arduous work.

All communications should be addressed to the Hon. Secretary, Miss Eleanor Hull, 20, Hanover-square, London, W.

IRISH TEXTS SOCIETY.

The Fourth Annual General Meeting of the Society was held on April 22nd, 1902, at 57, Long Acre, W.C. In the absence of the Chairman,

Mr. Daniel Mescal, Vice-Chairman, took the Chair.

The following Report was read by the Honorary Secretary :—

FOURTH ANNUAL REPORT.

The Irish Texts Society is now entering upon the fourth year of its existence. Owing to illness, and the heavy nature of the work involved in the comparison of manuscripts, the Editor of the volume for 1901, Keating's "History of Ireland," has not been able to finish the work within the given time. It is, however, now approaching completion, and will be issued immediately. The present volume contains the Introduction and the History up to the coming of the Milesians. The entire work will be completed in three volumes, with a short additional volume of notes. As it is anticipated that there will be an exceptional demand for this work, a large edition is being printed.

It is intended to issue during the present year, in addition to Mr. Comyn's volume, the first portion of the "Duanaire Fhinn," prepared from the manuscripts contained in the Franciscan Library, Dublin, to be edited by Mr. John MacNeill. The work is now in the press. This important collection of Ossianic poetry will be completed in two volumes.

The Council have accepted an offer made to them by Mr. R. A. Stewart Macalister, M.A., to edit for them the well-known *Leabhar Gabhála*, or "Book of Invasions," which has never yet been made accessible to the public. The text will deal with the three most important versions, viz., the pre-O'Clery recension, O'Clery's recension, and the later versions.

In consequence of the disappointment expressed by many members of the Society at the proposed postponement of the promised edition of Manus O'Donnell's *Beatha Choluim-cille*, or "Life of Columba," the Council are endeavouring to make a fresh arrangement for its publication, and they hope that it will form one of their forthcoming volumes.

An offer has been made by Mr. Patrick Morgan MacSweeney, M.A., of an edition of a fine romance belonging to the Conchobhar-Cuchulainn cycle which has not hitherto been published, and which deals with an episode in the history of Fergus mac Leide. It appears to be preserved in a single paper MS. of the seventeenth century, now in the Library of the Royal Irish Academy, and somewhat defaced. This interesting romance is in course of preparation for publication.

Several fresh offers of work have been received by the Council, and are now under their careful consideration.

It is a cause of satisfaction that the sale of O'Rahilly's poems has been so good that the edition is nearly exhausted. This volume will now only be supplied to members joining the Society and subscribing for the past years.

The Society now numbers 602 effective members, as against 560 this time last year.

The Council desire to record their sense of the generosity of the contributors to the Editorial Fund, which has enabled them to offer a small honorarium to each of the three Editors, who have up to the present prepared volumes which have been issued through the Society.

Dictionary—Mr. John MacNeill having found himself unable to carry out the work of the Dictionary, as arranged early in the year, the kind services of the Rev. P. S. Dinneen, M.A., have been secured as Editor. He has enlisted the help of competent assistants, and is pushing through the work with the utmost energy and zeal. It is expected that the first sheets will soon go to press. Full information as to price, etc., can only be given at a later date; but it is hoped that the cost will not exceed 5*s.* to the public, and that it will be possible to supply the book to members of the I.T.S. at a somewhat lower rate. The work of the Dictionary having assumed larger proportions than was at first anticipated, a proportionately heavy expense will have to met. It has therefore become necessary to raise a loan fund of £225–£250 among the subscribers of the Society and other friends to defray the editorial and other expenses. The repayment of this loan will be a first charge on the proceeds of sales of the book, and subscribers' names will be printed at the close of the volume. Since the issue of a circular inviting subscriptions to this fund in the late autumn, £112 2*s*. has been sent or promised to the fund, exclusive of £50 offered by the publisher. The Treasurer reports that of this sum £63 2*s*. in all had been received up to March 31st, 1902, and that an expenditure of £50 had been incurred in connection with the Dictionary up to the same date, consequently a balance of only £13 2*s*. remains in hand to the credit of the fund. As a further payment of £50 to the Editor will shortly fall due, it would be a great convenience if a fresh instalment of the money promised could be paid up; and the Council hope that before long the sum still required to meet the further payments (about £25–£50) will be subscribed. Members should note that payments to this fund are only loans to the Society, and will be a first charge on the profits of the sale.

Calendar—The Council have long had in view the desirability of making an effort to obtain a Parliamentary grant to carry out a scheme for the compilation and publication of a set of Calendars of Irish manuscripts at home and abroad. This task, though it involves great difficulties and the outlay of a considerable sum of money, would be of such value to students and scholars, that it is earnestly hoped that a cordial response will be given to its circular, inviting co-operation by the various bodies to which it is addressed. The Chief Secretary for Ireland has expressed his willingness to receive a representative deputation, with a view to considering any proposals that may be laid before him, and the Council are now engaged in endeavouring to organize such a deputation. With this view they have issued the following circular, which has been sent to each of the bodies which have in their keeping large numbers of Irish manuscripts :—

IRISH TEXT SOCIETY.

Proposed Calendar of Irish Manuscripts.

" The Council of the Irish Texts Society invites your co-operation in furthering a scheme for the compilation and publication of a set of Calendars of Irish MSS. to be found in home and foreign collections.

"The Council have been encouraged to believe that a united and thoroughly representative demand for the carrying out of such a scheme would be favourably received by H.M. Government.

"The chief MSS. collections are housed at:—

The Royal Irish Academy;
Trinity College, Dublin;
Maynooth College;
The Franciscan Monastery, Dublin;
The British Museum;
The Bodleian Library;
The Advocates Library, Edinburgh;
Various places abroad.

"Printed Calendars of the Irish MSS. in the British Museum and the Bodleian Library on the lines required are being prepared.

"Of the vast mass of Irish MSS. in the above collections dealing with History, Topography, Language and Literature, only a small portion has been accurately printed and critically dealt with.

"Some of the older Irish literature survives only in modern forms. Much work will have to be done, and multiple versions will have to be calendared and noted, and these Calendars disseminated, before the scholar and critic can provide a definite text for the student, and before the historian can be considered to possess materials for anything like a complete history, literary, social, and political, of these islands.

"The ideal to be aimed at is the production of catalogues of all collections, uniform with the admirable one which Mr. Standish H. O'Grady is providing for the British Museum; failing this, the aim should be to revise, complete, and print on an uniform plan such MS. Calendars as have already been prepared. Such a plan should, of course, include all identifying particulars of age, writer, subjects, &c., with extracts.

"The Council will be glad to know how far you would co-operate, first, in helping to form an influential deputation to H.M. Government, comprising persons with expert knowledge of your collection; and, secondly, in helping or giving facilities towards the production of such a Calendar as is above sketched.

"If a competent committee representing all interests could be formed to undertake and direct the carrying out of such a work, the

Government may require, as an indispensable condition, that the State grant should bear a certain proportion to the amount received from other funds, or collected by private effort for that purpose. The Council of the Irish Texts Society would be much obliged for the views and suggestions of your Council on the above matter."

On the motion of Mr. Alfred Nutt, seconded by Dr. J. P. Henry, and supported by Mr. J. G. O'Keeffe, the Report was adopted.

The following Financial Statement was submitted by the Hon. Treasurer :—

Balance Sheet Irish Texts Society, Year ended March 31st, 1902.

Receipts.	£	s.	d.	**Expenditure.**	£	s.	d.
To Balance from previous balance sheet, ...	153	3	1½	By Payment to Publisher, ..	109	9	0
,, Subscriptions from April, 1901, to 31st March, 1902, ...	200	17	2	,, Remuneration to Editors (vol. I., II., and III.), ...	60	0	0
,, Donations to Editorial Fund for same period, ...	24	8	0	,, Printing Annual Reports, &c., ...	7	16	6
,, Books ordered through the Society,..	1	15	0	,, Stationery and Stamps,	6	12	3
				,, Payment for books ordered through the Society, ...	1	15	0
				,, Remuneration to Assistant Secretary, ...	11	5	0
				,, Bank Charges, ...	0	5	6
				,, Balance Cash in Bank, ...	161	6	0
				,, ,, ,, in Treasurer's hands, ...	21	14	0½
Total, ...	£380	3	3½	Total, ...	£308	3	3½

On the motion of Dr. J. Donelan, seconded by Mr. Walter Farrell, the Financial Statement was adopted.

Mr. Arthur Miller, Mr. MacCollum, and Dr. J. P. Henry, having retired from the Executive Council in accordance with Rule 6, their re-election was proposed by Mr. Nutt, and seconded by Rev. M. Moloney, and carried.

Mr. O'Keeffe proposed, and Dr. Donelan seconded, the re-election of Mr. Buckley and Mr. Noonan as Auditors for the ensuing year.

A vote of cordial thanks, proposed by Mr. Daniel Mescal, and seconded by Rev. M. Moloney, was accorded to Professor York Powell, Regius Professor of Modern History, Oxford, for his services to the Society during the four years for which he had held the office of Chairman of the Executive Council. Mr. Mescal pointed out that the Society existed owing to Professor Powell's initiation, and that his acceptance of the position of Chairman had been from the first a guarantee that the work would be carried out on sound and scholarly lines. His interest in the Society and his advice and suggestions had been of great service, and it was much to be regretted that pressure of work obliged him to resign his Chairmanship of the Executive Council.

A vote of thanks to the Chairman having been proposed by Mr. Buckley, and seconded by Mr. C. H. Monro, the meeting terminated.

Dictionary Loan Fund.

The following sums have been received or promised as loans or gifts to the above fund, in response to the invitation of the Council:—

	£	s.	d.
Rev. Maxwell Close, ..	10	0	0
Edward Martyn, Esq., ..	10	0	0
Professor F. York Powell,	5	0	0
Dr. Donelan, ...	5	0	0
Dr. Henry, ...	5	0	0
Rev. T. O'Sullivan, ..	5	0	0
John P. Boland, M.P., ..	5	0	0
D. Mescal, Esq., ...	5	0	0
P. J. Boland, Esq., ..	5	0	0
J. G. O'Keeffe, Esq., ..	5	0	0
T. P. Kennedy, Esq., ..	5	0	0
Dr. Mark Ryan, ...	2	0	0
C. H. Munro, Esq., ..	5	0	0
Rev. M. Moloney, ...	2	0	0
A. P. Graves, Esq., ..	1	0	0
Miss Hull, ...	3	0	0
Dr. Lynch, ...	2	0	0
M. O'Sullivan, Esq., ..	5	0	0
Dr. St. Clair Boyd, ..	5	0	0
Hon. Wm. Gibson, ..	5	0	0
Miss Mary Ashley, ..	1	0	0
Rev Thomas Carey, ..	2	0	0
J. Mintern, Esq., ...	1	0	0
Capt. A. de la Hoyde, ..	1	0	0
Rev. J. D. MacNamara, ..	1	0	0
Owen O'Byrne, Esq., ..	2	0	0
Miss A. Bolton, ...	1	0	0
W. A. Mackintosh, Esq., M.B., ...	2	0	0
H. F. Sheran, Esq., ..	1	0	0
Richard R. Williams, Esq.,	2	0	0
David Williams, Esq., ..	5	0	0
Ed. Gwynn, Esq., ..	5	0	0
John Hill Twigg, Esq., ..	5	0	0
Capt. Bryan J. Jones, ..	10	0	0
A. P. O'Brien, Esq., ..	1	0	0
Dr. Douglas Hyde, ..	5	0	0
Lady Gregory, ...	5	0	0
H. F. M'Clintock, ...	1	0	0

GENERAL RULES.

OBJECTS.

1. The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries, and Notes, as may be deemed desirable.

CONSTITUTION.

2. The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee, and Ordinary Members.

OFFICERS.

3. The Officers of the Society shall be the President, the Honorary Secretaries, and the Honorary Treasurer.

EXECUTIVE COUNCIL.

4. The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members.

5. All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds' majority.

6. Three Members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year.

CONSULTATIVE COMMITTEE.

7. The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the Publications of the Society, but shall not be responsible for the management of the business of the Society.

MEMBERS.

8. Members may be elected either at the Annual General Meeting, or, from time to time, by the Executive Council.

SUBSCRIPTION.

9. The Subscription for each Member of the Society shall be 7/6 per annum (American subscribers two dollars), entitling the Member to one copy (post free) of the volume or volumes published by the Society for the year, and giving him the right to vote on all questions submitted to the General Meetings of the Society.

10. Subscriptions shall be payable in advance on the 1st January in each year.

11. Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and *retains* any publication for the year, shall be held liable for the payment of the full published price of such publication.

12. The Publications of the Society shall not be sold to persons other than Members, except at an advanced price.

13. Members whose Subscriptions for the current year have been paid shall alone have the the right of voting at the General Meetings of the Society.

14. Members wishing to resign must give notice in writing to one of the Honorary Secretaries, before the end of the year, of their intention to do so: otherwise they shall be liable for their Subscriptions for the ensuing year.

EDITORIAL FUND.

15. A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

ANNUAL GENERAL MEETING.

16. A General Meeting shall be held each year in the month of April, or as soon afterwards as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when the seats to be vacated on the Council shall be filled up, and the ordinary business of a General Meeting shall be transacted.

AUDIT.

17. The Accounts of the Society shall be audited each year by auditors appointed at the preceding General Meeting.

CHANGES IN THESE RULES.

18. With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to one of the Honorary Secretaries seven clear days before the date of the Annual General Meeting.

LIST OF MEMBERS.

[An asterisk before the name denotes that the Member has contributed during the current year to the Editorial Fund.]

Aberystwith, Welsh Library.
Agnew, A. L., F.S.A. (Scot.).
Ahern, James L.
Ahearn, Miss M.
Allingham, Hugh, M.R.I.A.
Anderson, John Norrie, J.P., Provost of Stornoway.
Anderson, James A., O.S.A.
*Anwyl, Prof. E., M.A.
Ashe, Thomas J.
*Ashley, Miss Mary.
Atteridge, John, M.D.

Baillies' Institution Free Library, Glasgow.
Bapty, Major, C.M.G.
Barrett, S. J.
Barry, Thomas.
Bartholemew, John.
Beary, Michael.
Belfast Library and Society for Promoting Knowledge.
Bergin, Osborn J.
Berlin Royal Library.
Berry, Captain R. G.
Berryhill, R. H.
Bigger, F. J., M.R.I.A.
Birmingham Free Library.
Blackall, J. J., M.D.
Blaikie, W. B.
Blair, Rev. Dr. Robert.
Bligh, Andrew.
Boddy, John K.
Boland, John P., M.P.
Boland, Patrick J.
*Bolton, Miss Anna.
Borthwick, Miss N.
Boston Public Library, U.S.A.
Boswell, C. S.
Bourke, Miss A. E.
Bowman, M.
*Boyd, J. St. Clair, M.D.
Boyle, William.
Boyle, Rev. Thomas, C.C.
Brannick, Laurence T.
Bray, J. B.
Brayden, W. H.
Brenan, James.
Brett, Charles H.
*Brodrick, Hon. Albinia.
Brooke, Rev. Stopford A
*Brophy, Michael M.
Brower, John L.
Brown, Mrs. E. F.
Brown, A. C. L., PH.D.
Brown, J.
Brunskill, Rev. K. C.
Bryant, Mrs., D.SC.
Buckley, James.
Buckley, Br. Brendan.
Buckley, M. J.
Buckley, C. P.
Buckley, Thomas.
Bund, J. W. Willis, K.C.
Burke, Thomas.
*Burnside, W.
Byrne, T. A.

Calder, Rev. George, B.D.
Camenen, M. François.
Campbell, Lord A.
Carbray, Felix, M.R.I.A.
Carey, J.
Carey, Rev. Thomas.
Carmichael, Miss Ella.
Carrigan, Rev. William, C.C.
Casey, Rev. Patrick.
Cassedy, J.
Castletown, Right Hon. Lord.
Christian Schools, Westport, The Rev. Superior.
Clarke, Henry Wray, M.A.
*Close, Rev. Maxwell H., M.R.I.A., F.G.S.
Cochrane, Robert, F.R.S.A.I., M.R.I.A.
Coffey, George, B.A., M.R.I.A.
Coffey, Rev. Dr., Bishop of Kerry.
*Colgan, Rev. William.
*Colgan, Nathaniel.

Collery, Alderman B.
Colles, Dr. Abraham.
Colman, James, M.R.S.A.I.
Comerford, Maurice.
Comyn, David, M.R.I.A.
Concannon, Thomas.
Concannon, M.
*Condon, Rev. R.
Considine, Rev. M.
Cooke, John.
Cooper, Richard.
Cork, Queen's College Library.
Costello, Thomas Bodkin, M.D.
Cox, Michael, M.D., M.R.I.A.
Craigie, W. A.
Creighton, Dr. R. H.
Crofton, R. H.
Crowley, P., M.D.
Crowley, Rev. J.
Culwick, J. C., MUS. DOC.
Cunningham, J. A.
Cunningham, J. F.
Curran, John.
*Curren, Rev. W. H.
Cusack, Professor J.

Day, Robert, J.P.
Deeny, D.
*De La Hoyde, Captain Albert.
Delany, The Very Rev. Dr.
Delany, The Very Rev. William, S.J., LL.D., M.R.I.A.
Denvir, John.
Detroit Public Library.
Devitt, Rev. Matthew, S.J.
Dickson, Miss Edith.
Digby, E. W.
Dillon, John, M.P.
Dillon, William.
Dinneen, Rev. P.S., M.A.
Dodd, Maurice J.
Dodgson, Edward Spencer.
Doherty, Anthony J.
Donelan, James, M.B.
Donnelly, Most Rev. N., D.D., Bishop of Canea.
Doody, Patrick.
Dooley, Rev. Father.
Dorey, Matthew.
Dottin, Professor Georges.
Doyle, J. J.
Dresden, Königliche Oeffentliche Bibliothek.
Drury, Miss Edith.
Duffy, Edward.
Duignan, W. H.
Eccles, Miss C. O'Conor.
Edinburgh University Library.
Esmonde, Sir Thos. Grattan, Bart., M.P.
Evans, Miss E. M.

Fahey, Rev. J., D.D., V.G.
Fahy, Frank A.
Falconer, John.
Farquharson, J. A.
Farrell, W.
Fenton, James.
Fernan, John J.
Ferriter, P.
Finan, Br. C. S. C.
Fish, F. P.
Fitz Gerald, Michael J.
*Fitzmaurice, Rev. E. B., O.S.I.
Flannigan, W. J. M.
Flannery, T. J.
Foley, Richard.
Foley, Rev. M.
Foreman, W. H.
Frazer, James, C.E.
Frost, James.
Fullen, Sir Edward, K.C.S.G.

Gaelic League.
,, ,, Forest Gate Branch.
,, ,, Galway Branch.
,, ,, Inchigeela.
,, ,, Kilmihil.
,, ,, London.
Gaelic Society of Inverness.
Gaidoz, Henri.
Gallagher, J. S.
Gallogly, Rev. M. F.
Galway, Queen's College.
Galway, Col, Sir Thos., C.B., K.C.M.G.
Gannon, John Patrick.
Gardiner, C. E. R.
Gentlemen's Library of Sodality, San Francisco.
Geoghegan, Richard H.
Gibson, The Hon. W.
Gill, H. J., J.P.
Gill, T. P.
Glasgow, Mitchell Library.
Gleeson, Miss E.
Glynn, John.
Glynn, J. A., B.A.
Glynn, Thomas.
Gollancz, Israel, M.A.
Gordon, Principal.
Goudie, Robert.
Grainger, William H., M.D.
Graves, Alfred Percival, M.A.
Gregg, Michael.
*Gregory, Lady.
Greene, George A., M.A.
Greene, Rev. J. J.

Griffin, Miss E.
Griffin, M.
Griffin, Richard N.
Grigg, E. W. M.
Grosvenor Public Library.
Gwynn, Edward John, M.A., F.T.C.D., Todd Professor, R.I.A.
Gwynn, Stephen, M.A.

Haffenden, Mrs.
Hamilton, G. L.
Hanly, P. J.
Hartland, E. S.
Harvard College Library, Mass., U.S.A.
Hayde, Rev. John.
Hayes, Cornelius J.
Hayes, James.
Healy, Most Rev John, D.D., LL.D., Coadjutor Bishop of Clonfert.
Healy, Maurice.
Hearn, T., jun.
Henderson, Rev. George, M.A., PH.D.
Henry, John P., M.D.
Henry, R. M., M.A.
Henry, Dr. Augustine.
Heron, Francis, M.B.
Hogan, Rev. D. A., C C.
Hogan, John.
Horsford, Miss Cornelia.
*Hull, Miss Eleanor.
Hurley, D. B.
*Hutton, Mrs. A. W.
Hutton, Miss.
Hyde, Douglas, LL.D., M.R.I.A.
Hynes, Rev. John, B.D.

*Ingram, John Kells, LL.D.
Irving, Daniel.
Iveagh, Right Hon. Edward Cecil, Baron, D.C.L.

Jack, J.
James, W. P.
Jennings, H. B.
Johns Hopkins University Library, Baltimore, Maryland, U.S.A.
Johnson, James Patrick, M.A.
*Jones, Lieut. Bryan J.
Joyce, Patrick Weston, LL.D.
Joyce, William B., B.A.

Kane, His Honor Judge, M.A., LL.D.
Keane, J. J.
Keating, M.
Keating, Miss Geraldine.
Keawell, P. J.
Keily, Miss B.
*Kelly, John F.
Kelly, John M.
Kelly, Thomas Alioga
*Kent, Pierce.
Ker, Professor W. P.
Kiely, John.
Kiely, John M.
Killen, William.
Kilgallin, C. J.
King's Inns, Dublin, Hon. Society of.
Kirwan, P. J.
Kissock, Miss S. Shaw.
Kittridge, Professor G. L.
Klincksieck, Ch. M.
Knox, H. T.
Krannick, Mrs.

Lambe, Edward.
Lane-Poole, Stanley, LITT.D., &c.
La Touche, J. Digges.
Laverty, Charles.
Lawson, Dillon.
Learnihan, F.
Lecky, Right Hon. W. E. H, M.P., P.C.
Lee, Mrs.
Lee, Very Rev. Timothy.
Leeds, Free Public Library.
Lefroy, B. St. G.
Lehane, D.
Leipzig University, Library of.
Letts, Ch.
Lewis, Sir William J. Bart.
Library of Parliament, Ottawa, U.S.A.
Library of Mechanic's Institute, San Francisco, U.S.A.
Library of Congress, Washington.
Lillis, J. T.
Limerick Free Library.
Little, Miss M.
Liverpool Public Library, per P. Cowell, Librarian.
Lloyd, J. H.
London Library, per C. L. Hagbert Wright, Librarian.
Long, W.
Longworth-Dames, Capt. M.
Lot, M. Ferdinand.
Loughran, Rev. Dr., C.C.
Lynch, Rev. Brother Fidelis M.
Lynch, D., M.D.
Lynch, Dean.
Lynch, Rev. J. F.
Lynch, Timothy.
Lyons, Very Rev. John C., O.P.
Lyons, Rev. J. Canon, P.P.

Macalister, R. A. S.
MacAuliffe, M. Doré.
M'Bride, A., M.D.

MacBride, Joseph M.
*MacBrayne, David, F.S.A. (Scot.).
M'Call, P. J.
M'Carte, Matthew.
M'Carthy, Charles J.
M'Carthy, John.
MacCormack, —.
*M'Clintock, H. F.
MacCochlain, L. Angus.
MacCollum, Fionan.
MacDonagh, Frank.
MacDonagh, Michael.
Macdonald, Rev. A. J.
M'Donald, Rev. Allan.
MacDonald, William.
MacDowell, T. B.
M'Dwyer, James.
MacErlean, Andrew.
Mac Enery, J.
MacFarlane, Malcolm.
M'Ginley, Connell.
M'Ginley, Rev. James C.
M'Ginley, P. T.
M'Govan, Rev. T.
M'Groder, John.
M'Guin, P.
M'Innerney, Thomas.
MacKay, A. J. J., LL.D., Sheriff of Fife.
MacKay, Eric.
MacKay, J. G.
*MacKay, Thomas A.
MacKay, William.
Mac Keefry, Rev. J., C.C., M.R.I.A.
MacKenzie, William.
Mac Kenna, Rev. Father.
Mac Keon, F.
Mackinnon, Professor Donald.
Mackintosh, Rev. Alexander.
Mackintosh, Andrew.
Mackintosh, Duncan.
Mackintosh, W. A., M.B.
M'Lachlan, Rev. Hugh.
Maclagan, R. C., M.D.
Mac Lean, Rev. Donald.
M'Lees, William H.
MacLennon, Rev. J.
Macleod, Norman.
MacLoughlin, James L.
MacMahon, the Rev. Eugene, Adm.
MacMahon, Alexander.
MacMahon, J.
MacManus, M.
MacManus, Miss L.
MacManus, Patrick.
MacMullan, Rev. A., P.P.
MacNamara, C. V.
M'Namara, Rev. J. D.
MacNeill, John, B.A.
MacNeill, Patrick Charles.
M'Nelis, Rev. A., P.P.
M'Sweeney, Timothy.
Maffett, Rev. Richard S., B.A
Magee, John C.
Manchester Free Libraries, per C. W. Sutton, Librarian.
Mahony, T. M'Donagh.
Manning, M. A.
Manning, T. F.
Mara, B. S.
Martin, A. W.
Martin, Rev. J. J.
Martyn, Edward.
Mathew, Frank.
Mayhew, Rev. A. L.
Melbourne, Victoria, Public Library and Museum of.
Merriman, P. J., B.A.
Mescal, Daniel.
Mescal, J.
Meyer, Professor Kuno.
Meyrick Library, Jesus College, Oxford, per W. M. Lindsay, Librarian.
*Miller, Arthur W. K., M.A.
Milligan, T.
Mills, James.
Milwaukee Library, U.S.A.
Milne, Rev. J.
Mintern, J.
Mockler, Rev. T. A.
Molloy, William R. J., J.P., M.R.I.A.
Moloney, Rev. Michael.
Moloney, Rev. J. B.
Monro, C. H., Fellow Caius College, Cambridge.
Moore, Rev. H. Kingsmill.
Moore, Norman, M.D.
Moran, His Eminence Patrick F., Cardinal, D.D., Archbishop of Sydney (Life Member).
Moroney, P. J.
Morris, Patrick.
Morris, P.
Morrison, Hew.
Morkan, P. A.
Mount St. Alphonsus, Limerick, Very Rev. Fr. Rector of.
Mount St. Joseph, The Right Rev. The Lord Abbot of.
Mount Mellary, The Right Rev. The Lord Abbot of.
Mulhearn, Joseph.
Murphy, Conor.
Murphy, John.
Murphy, John J.
Murphy, J. J. Finton.

Murphy, M. J.
Murray, James.

Nagle, J. J.
Nagle, W. H.
National Library of Ireland.
National Literary Society, Dublin.
Naughton, O.
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Hull, Miss Eleanor.
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IN HAND OR ISSUED.

1. Giolla an Ḟiuġa [The Lad of the Ferule].
Eaċtra Cloinne Ríġ na h-Ioruaiḋe [Adventures of the Children of the King of Norway].

(16th and 17th century texts.)

Edited by DOUGLAS HYDE, LL.D.

(*Issued 1899.*)

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2. Fled Bricrend [The Feast of Bricriu].

(From Leabhar na h-Uidhre, with conclusion from Gaelic MS. XL. Advocates' Lib., and variants from B. M. Egerton, 93; T.C.D. H. 3. 17; Leyden Univ., Is Vossii lat. 4ª. 7.)

Edited by GEORGE HENDERSON, M.A., PH.D.

(*Issued 1899.*)

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3. Dánta Aodhagáin uí Rathaille [The Poems of Egan O'Rahilly.] Complete Edition.

Edited, chiefly from MSS. in Maynooth College, by REV. P. S. DINEEN, S.J., M.A.

(*Issued 1900.*)

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4. Foras Feasa ar Éirinn [History of Ireland]. By GEOFFREY KEATING.

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5. Ꝺuanaıꞃe Ḟınn [Ossianic Poems from the Library of the Franciscan Monastery, Dublin.]

Edited by JOHN M'NEILL, B.A.

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6. Leaḃaꞃ Ᵹaḃála ["Book of Invasions"].

Edited, from three recensions, by R. A. S. MACALISTER, M.A., F.S.A.

(*In preparation.*)

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7. Romance of Fergus mac Leide, preserved in a paper MS. of the seventeenth century, in the R. I. Academy (23 H. 1 C.).

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